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OXYRHYNCHUS PAPYRI
PART XXX

EDITED WITH NOTES

BY
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PREFACE

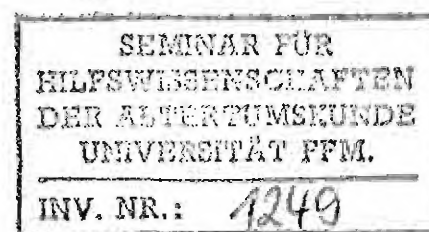
THIS part is devoted to fragments of hitherto unknown Greek poetry. Two of the pieces contain elegiac verses, the rest are hexameters, or commentaries and lexica which illuminate hexameter verses. For their recognition, assembly, and interpretation the scholarly world is under a unique debt to Mr. Lobel.

As was the case with Parts XXIII and XXVI, financial responsibility for the cost of publication has been assumed by the Jowett Copyright Trustees, to whom we should like to express the Society's thanks. We are grateful also to Dr. John Rea for compiling the index, and the Oxford University Printer for his care.

Part XXXI, which will not be long delayed after the appearance of this part, will return to the older pattern, and contains a large number of religious and documentary texts in addition to fragments of literature

E. G. TURNER
T. C. SKEAT
*Joint Editors of the
Graeco-Roman Memoirs*

August 1964



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accentuation -ίν should be accepted. (If my facts are correct, the question of ἔγκλιαις has not to be considered.)

πῆμ' ἐφυτ[ευ-. A variant at *Od.* iv 668 is πρὶν ἡμῖν πῆμα φυτεῖσθαι; cf. *Il.* xv 134.

5 ο]ὐκ cannot be verified.

7 -ν μοι κεχαρισμ[έν-.

9 *Ἀθηναίη* is also the form found in Archilochus' trochaic tetrameters.

10 Archil. fr. 1, 2 is *καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος*. If this verse was repeated here, there is a case for believing that it is an instance of a poet's repeating himself. The place of Enyalios in the quotation might be taken by Athena here.

11 Perhaps ἀ]λκήν, e.g. ἐνθεις(-) ἀλκήν.

14 λάμπετο και[ομεν-.

2508. ELEGIACS (? ARCHILOCHUS)

Elegiacs of, as far as can be seen from what remains, an early cast, in which occur references to weapons of war and two Euboean place-names, might reasonably be conjectured to be attributable to Archilochus, on the ground that there survives a quotation (fr. 3) from an elegiac piece by this poet relating to fighting in Euboea. The argument is obviously weak and I have found no means of strengthening it. As less than half of each verse is preserved identification of the author would bring no great advantage.

The two place-names recognizable here are Karystus and Eretria. Since it appears that the power of Eretria at one time extended over islands even further away (Strabo 448), Karystus may be mentioned in this piece as on Eretria's side in the war with Chalcis over the Lelantine plain, if that is what the quotation from Archilochus and this piece refer to.

The text is written on the back of a first-century document in a medium-sized upright uncial, which I suppose is also to be dated in the first century, though the clumsiness of the writing may make it look earlier than it really is. It has an unusually liberal provision of accents, as well as a few other lection signs, some apparently due to the writer of the text, others made with a thinner pen, perhaps the same as that to which the variants (ll. 5, 10) are due.

]ηντῆτραφαλον[
]τοῖσινέβηταχύ[
]ἐνγαρτοῦτέποσα[
]σινέναπρόμον[
 5] . αὰςπιδασὰμφ[
] . τείνησικαρούς[
]ουχωρονερετρ[.
]νέργομεμήσατ[
]πάλωνβδουσινέ[.
 10]ησῆ πανακτορ[
]δυσιμένέωνέ[
]υσαμένειδ[
]ωνδ' εἶπετάδ[
]νὸπῆνθωρή[
 15]νανδραδιῆξ[.
]σέχέτωδόμε[
]ανερα· τὼσφ[.
]λοσέβη[
] . ωσέφε[
 20]άδων[.
]ησάντ[
]εμουτ[
]άλησιδν[
]έπανσε[
 25]λησαίτ[

3 Of]ε only the overhang Of α[only the start of the left-hand stroke 4 Above ó what looks like a thick ρ with a tick to left, opposite the bottom of the loop 5],, the edge of an upright with a trace (? the upper end of an acute) above 6],, a dot level with the top of the letters 8 Of τ[only the left-hand end of the cross-stroke 9],, an upright with ink going to right from top and bottom 10 Of ν only the left-hand upright 12 See comm. ε is thick and apparently written on another letter. Above it the right-hand upright with the lower end of the diagonal of ν, or possibly ι with the lower end of a grave touching its foot 15],, the upper end of a stroke descending to right, below which on the line the start of a stroke ascending to right 16],ε, the turn up and perhaps the right-hand end of the top 17],, the upper left-hand arc of a circle, projecting above the general level 18 Of]λ only the lower end of the right-hand stroke 19],, the right-hand end of a cross-stroke touching the top of ω 20],,

not be distinguished from φ 10 There may be a 'hyphen' below εν 11 Before and after οι scattered dots; ι might be a headless ρ 12 Before of the tip of an upright] . [, a dot level with the top of the letters and a thicker dot below it on the line Of α only the upper part of the right-hand stroke, of ι only the upper part; after these the top of a small loop] . [, the top of a small loop, followed by a heavy dot, both level with the top of the letters 14 Between π and the next letter there are marks which might be faded ink, but there is hardly room for a letter ρ is a thick circle written on the upper part of another letter, which is nearly all broken away] . [, a dot level with the top of the letters; an apex, as of λ, or perhaps the left-hand side of ν; the tip of an upright 15 Of]ε only the end of the cross-stroke, but not α 17] . . , the lower tip of a stroke descending well below the line, followed by the base of a small circle on the line] . [, perhaps three letters represented, of which the second would be ι 18] . [, the lower end of a stroke rising to right, followed by a short cross-stroke level with the top of the letters 19] . [, the upper part of an upright 20] . [, the foot of a stroke rising to right and, above and to right, the tip of an upright

1 ἐκκυμένως δ' ἦϊξε as *h. Hom. Dem.* 449, *Herm.* 215. Who is the subject? Prima facie, Athena, *l.* 13. δι' αἰθέρος ἀπρυγέτοιο as *Il.* xvii 425, *h. Hom. Dem.* 67, 457.

2 Cf. μέγα σπέος ἔκετο, τῶν ἐν νύμφῃ ναίειν *Od.* v 57 seq. This might lead one to expect ἐνθα τε for ἐνθα δέ, but ἐνθα δέ is guaranteed by *Od.* xi 135 (. . . νῆσον· ἐνθα δ' ἔβαιεν).

The cave was ἐν Πηλῶνι ὑλήεντι *Il.* 49, Merkelbach, *Hesiodfragmente*, *Hes. fr.* 19 Rz².

3 νῆϊδ' ἔχων νύμφην: the name of Chiron's wife is generally given as Chariclo. If the commentator on Pindar (*Pyth.* iv 182), ὁ δὲ Ἑκτόδος Ναΐδα φησὶ τὸν Χείρωνα γῆμαι (*Hes. fr.* 124 Rz.²), supposed Ναΐς was a proper noun, he may have been relying on this (or such a) passage, where νῆϊς is not necessarily, or even probably, a name but an appellative (to which a name may be appended or not; νύμφη νῆϊς Ἀβαρβαρέη *Il.* vi 22, but νύμφη νῆϊς mother of Satnius, *Il.* xiv 444, of Iphition, *Il.* xx 384).

θυμαρέ' ἄκροιτιν: after ἄλοχον θυμαρέα *Il.* ix 336, *Od.* xxiii 232.

4 ἐνθα δέ 'thereupon'. δέ is more often dispensed with in this use.

Φιλλυρίδην: Chiron cf. *Theog.* 1001 seq. The spelling with double λ, to show the metrical value of ι, is found also in manuscripts of Pindar and Bacchylides.

5 οὐρα καὶ αὐτός as *Od.* xvii 573, *h. Hom. Herm.* 382 (-τή, *Il.* xv 93).

ὁμῶς μακάρεσσιν θεοῖσιν: *Il.* xiv 72.

6 seq. ὡς ἔσται: not, I presume, 'that Dionysus will be the son of Semele and Zeus (and he will occupy himself with . . . ' 8 seq.) but 'that it will be Dionysus . . . who will . . . '.

Cf. Ζητὸς καὶ Σεμέλης ἐρικυδέος ἀγλαὸν υἱόν *h. Hom.* xxvi 2 (cf. vii 1).

7 Διώνυσος πολυγῆτης, cf. *Theog.* 941 (accusative), *Opera* 614 (genitive).

8 seqq. τοῖσδε κύνεσσιν: the supplements here and in *ll.* 17, 19 and the consequent interpretation of the narrative are based on the assumption that the information supplied by Apollodorus (*Bibl.* iii 4 1-4) is relevant. But neither there nor elsewhere have I found any statement that Dionysus for a time (until he was taken to heaven) hunted Actaeon, his cousin's, hounds.

8 For lists of Actaeon's pack see *Bibl.* iii 4, 5, *Hygin. f.* 181, *Pollux* v 47, *Ovid Metam.* iii 206 seqq.

ἄρος: the scene of Actaeon's death was Mt. Cithaeron, but I can discern no allusion either to Cithaeron or to Nysa (which would accord with the mention of Dionysus). I believe ν[η]ρ[ι]τ[ό]φ[υ]λλ[ο]ν would not be incompatible with the traces, but I should have expected an exacter specification. The word is not found elsewhere in literature, but is glossed in Hesychius.

8 seq. τοῖσδε κύνεσσιν . . . τέρψεται ἔχων: cf. δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες τόξοισιν τε *Il.* ii 774 (similarly *Od.* iv 626, xvii 168), μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες *Il.* xi 642, *Od.* xxiii 301.

10 μετὰ φύλα θεῶν αἰεγενετῶν: *h. Hom. Dem.* 322. The arrival of Dionysus in heaven comes in most accounts at the end of various adventures on earth. Only Pausanias (iii 18, 11) says that on the 'throne of Bathycles' παῖδα ἔτι ὄντα ἐς οὐρανόν ἐστιν Ἑρμῆς φέρων.

11 'They will return here.' ἀπολομένου δὲ Ἀκταίωνος οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην κατωρύνοντο καὶ . . . παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον *Bibl.* i.c. Chiron was Actaeon's original instructor.

12 ἡματα πάντα διαμπερές as *Il.* xvi 499 (διαμπερές ἡματα πάντα *Od.* iv 209, *h. Hom. Apoll.* 485, *Arctod.* 209). The next word might have been αἰε[ι, -ν] (αἰέν . . . διαμπερές *Il.* xv 70). I can offer no guess at what is to go on 'to all eternity'.

13 Presumably ὡς ἔφατ', 'so spake', but I am not sure that it would not be possible to take a view of the structure of the narrative in which ὡς ἔφατ', 'as told', would be appropriate.

αἰγιόχοιο Διὸς κούρη μέγαλοιο: this fusion of formulae such as κούρη Διὸς αἰγιόχοιο, κούρη τ' αἰγιόχοιο Διὸς, Διὸς κούρη μέγαλοιο seems not to occur elsewhere.

14 I take the sense required to be 'the dogs went mad'. [κ]υνω[ν] is an acceptable, though in no way compelling, interpretation of the traces, and προων (which I must suppose wrongly read or corrupt) will be the end of a qualification of this. For the end of the line a supplement based on *Il.* ix 377, xviii 31 (ἐκ γὰρ εὐ, σφρων, φρένας εἴλετο . . . Ζεὺς, Παλλὰς Ἀθήνη), xix 137 (καὶ μεν φρένας ἐξέλετο Ζεὺς), and the like phrases looks probable.

According to Apollodorus the madness of the dogs, which made them devour their master, was sent by Artemis. I do not see how a verse in the position of this could refer to that madness, from which it is separated by the period of Dionysus' mastership.

15 seq. It is hardly possible to believe that these two verses do not refer to the date specified in the prophecy, *ll.* 9 seq. above. But in that case the prophecy would be fulfilled as soon as made and no room left for the lapse of time implied in *ll.* 8 seq. between Actaeon's death and the return of his pack to Chiron.

The only simple explanation that occurs to me is that the sequence of events in the Actaeon story is interrupted by the insertion of a prophecy made some time before the events recounted in *ll.* 15 seqq., which are its fulfilment.

It must be supposed on the strength of *ll.* 9 seq. that the subject is Zeus and the object Dionysus, but the exact wording of the initial supplements remains uncertain.

πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυοδείης *Opera* 197.

17 ἴφ' ἡ μὲν . . . in *l.* 15, here possibly τοῦθ[ε] δ' ἄχος, sc. ἔλλαβε or the like, or τοῦθ[ε] δ' ἄχος sc. γένετο or the like.

17 seq. Perhaps ἄχος Ἀκταίωνος . . . δεσπότηω: cf. *Il.* xx 293 ἡ μοι ἄχος . . . Αἰνείαιο, xxii 425, *Od.* xv 358 et simm., 'sorrow for . . . '.

18 δεσπότης is not found in Homer or Hesiod. δεσπότης Εὐβοίης *Archil.* fr. 3, 5 is perhaps the earliest occurrence.

19 ὠρυχοῖο: ὠρυθμός, ὠρυγμός are the forms found elsewhere; see Gow's note on *Theoc.* xxv 217. For the variation between γ and χ in this ending cf. *Et. Mag.* 371, 19 (*Et. Gen.*) (ἐρεχμός καὶ ἐρεγμός, κτλ.), schol. A on *Il.* xxiii 420 (ῥωχμός codd., δ' Ἡρωδιανὸς ἐν τῇ ἀρχῇ τοῦ ξ δια τὸ γ φησι ῥωγμός) and *Apollon. lex. Hom.* in ῥωχμός; μυχμῶν *Od.* xxiv 416 but μυγμός *Aesch. Eum.* 117, al.; ἀμυχμῶν *Theoc.* xxvi 126 but ἀμυγμοῖς *Aesch. Choeph.* 24. A similar variation in the ending χ/γ-μα.

I suppose πλήρ[ε]θη. Not, apparently, πλήθ[ε]θ[ε], i.e. πλήτο. 'The whole (region) was filled with their howling.'

21 κλαγγής: presumably the 'barking' of the dogs again. κλαγγή is applied to the noise made by a large assortment of birds and animals. I find no early instance of its use in reference to dogs, but *Od.* xiv 29 seq. κύνες . . . κεκλήγοντες ἐπέδραμον goes to show that its absence is fortuitous.

2510. EARLY EPIC

The death of Achilles and the rescue of his body by Ajax and Odysseus was recounted, as we learn from Proclus (*Chrestom.* 2), in the sequel to the *Iliad* which he calls *Αἰθιοπία*. It is natural, therefore, to inquire whether the *Αἰθιοπία* is to be recognized in the following remains of hexameters relating to this subject. No direct comparison can be made—of the *Αἰθιοπία* itself only a couple of lines at most survive—but, to judge by quotations from other poems of the Cycle, such verses, repeating or adapting verses of the *Iliad* and *Odyssey* or having a general Homeric colour, are compatible with the hypothesis that the *Αἰθιοπία* was their source. There is, however, strong ground for hesitating to accept it. It appears that in this piece Odysseus proposed to carry (*l.* 13) and did actually take up (*l.* 21) the body, and this is in agreement

with the statement in schol. *Od.* v 310 (ὑπερεμάχησαν τοῦ σώματος Ἀχιλλέως Ὀδυσσεὺς καὶ Αἴας. καὶ ὁ μὲν ἐβάστασεν, ὁ δὲ Αἴας ὑπερήσπισεν) and the claim of Ulixes in Ovid *Met.* xiii 283 seqq. In the *Αἰθιοπία*, according to the testimony of antiquity, their roles were reversed, Proclus l.c. (περὶ τοῦ πτώματος γενομένης . . . μάχης Αἴας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει Ὀδυσσεὺς ἀπομαχομένου τοῖς Τρωσίν), *Μικρὰ Ἰλιάς* ap. schol. Aristoph. *Eq.* 1056 (Αἴας μὲν γὰρ ἄειρε καὶ ἔκφερε δημοτῆτος ἥρω Πηλεΐδην οὐδ' ἤθελε δῖος Ὀδυσσεύς), schol. *Od.* xi 547 (. . . οἱ φονευθέντες ὑπὸ Ὀδυσσεὺς ὅτε Αἴας τὸ πτώμα Ἀχιλλέως ἐβάσταζεν. ἡ δὲ ἱστορία ἐκ τῶν κυκλικῶν), schol. *A. Il.* xvii 719 (. . . ἐντεῦθεν τοῖς νεωτέροις ὁ βασταζόμενος Ἀχιλλεὺς ὑπ' Αἴαντος, ὑπερασπίζων δὲ Ὀδυσσεὺς παρήκται). Our text has many surface corruptions and may have some deep seated, but there is no simple hypothesis, as far as I see, that would bring it into harmony with what must be imagined to have been presented by a text in which Ajax does the carrying of the corpse. I do not know how to estimate the probability of there having been two early epic pieces having different versions of this detail.

The text, as I have said, is poor but the hand is an excellent specimen of the angular type, of which I should judge it is a late, probably fourth-century, example. There appears to be one accent (l. 3), but I suspect that in fact no lection signs were written.

]. εϛο[.]π[.]νκατ[.]...[
]. ϛουστ[.]...νπομ[.]ωκεαν[
 'μψωσ[.]νοτιξ[.]θοσραδαμ[
]ασαπεβηπρος ακρονολυμπο[
 5]ναιξανευκν μιδεσαχαι[
]ανεκναιρον[.]αα αιουσ [
]ησκεκορυθμειοιοδαπαν . .[
]αμφινεκυ[.]κατατεθνωταμ[
]ιαδησπροσεφητελαμωνιονυ[
 10]. ελαμωνιεκοιρανελαων [
]μαχασνωτοιςινεκνοισωμ[
]ουσικαταφρεναν[.]γδ[.]ρ . .[
]. τοιςιφερωσνδεν[.]ε[.]ετ[
]. ρωασκαα . .ουσο . .[
 15]λλεανεκν[.]θ . κ[
]. υχθοναπο[.]νο[
]. ψενεπιχθ . α .[
]τυπερθενη[.]...[
]κατασθματι αρ[
 20]ε νδεγενχθο . α .[
]υς ευσ βασταζ[.]...[

In the upper left-hand part and sporadically elsewhere many letters have disappeared through rubbing. In a number of places the surface itself is destroyed. There are throughout many loose fibres.

1 After π scattered traces, perhaps of a triangular followed by a circular letter] .[, the foot of a forward-sloping stroke] .[, the left-hand base angle of a or δ (or perhaps also ζ), preceded by part of a cross-stroke at about mid-letter 2], the top of a tall upright Of τ only the lower part of the shank; it is followed by the central part of a forward-sloping stroke Before ε two dots possibly to be combined with it in η μ and ω slightly anomalous, but I see no alternatives as likely 3], there is no other accent and this one has no apparent purpose and would be placed rather low, but the alternative,]ε, would be no less anomalous 7 . .[, prima facie the left-hand angle of ω, followed by a dot on the line, below and to right, but see comm. 12 . .[, the lower part of an upright descending below the line, followed by the lower part of an upright with foot swinging to left; νπ[possible 13 Of]ε[only the top Of τ[only the hook at the left-hand end of the cross-stroke 15], the right-hand end of a cross-stroke touching θ above the middle After θ the start of a stroke rising to right, followed by a dot on the line and the right-hand end of a cross-stroke (presumably part of the same letter) touching the top of the upright of κ 16] . ., prima facie the top and bottom of the right-hand upright of ν, followed by the top and bottom of ι] .[, perhaps the start of a stroke rising to right] .[, the upper left-hand arc of a circle 17 Between θ and α traces on the line compatible with ον but not specially suggesting them 18 η .[, the start of a stroke rising to right] .[, ink resembling the upper half of a small ξ, but not the ξ of this hand 19 Of ρ only the tail, descending into the next line 20]ε anomalous; at an interval the top of an upright 21 Between ε and ε a dot level with the top of the letters] .[, traces suggesting a cross-stroke level with the top of the letters, followed by the bottom left-hand angle of a triangle

2 seq. The model for l. 3 is clearly *Od.* iv 564 ἀθάνατοι πέμφουσιν, ὅθι ξανθὸς Παδάμανθος. If -ωσιν is not a mere error for -ουσιν, the beginning of the verse may have been recast (e.g. ὄφρα θεοί) or the requisite conjunction may have stood in the previous verse. I cannot find it or guess how the general notion ἐς Ἠλύσιον πεδῖον καὶ πείρατα γαίης (l. 563), was here expressed. The association of πείρατα γαίης with Ὠκεανός is attested by such passages as *Il.* xiv 200 seq. = 301 seq., *Cypria* 7, 10 (ἀν' Ὠκεανὸν ποταμὸν καὶ πείρατα γαίης) *Erg.* 168 seqq. (πείρατα γαίης . . . ἐν μακάρων νήσοις παρ' Ὠκεανὸν βαθυδύνῃ), *h. Hom. Aphrod.* 227 (παρ' Ὠκεανοῦ βοῆς' ἐπὶ πείρασι γαίης) but I am baffled by the collocation of the letters before Ὠκεαν[.

4 Prima facie, ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον as at *Il.* xxiv 468, and, as there, of Hermes. But since there are in both *Iliad* and *Odyssey* many examples of ὡς ἄρα φωνήσας (by the side of ἡ μὲν ἄρ' ὡς εἰπούσα), there is no certainty that Athena (cf. *Od.* xv 43), or even Iris, is not meant.

5 I do not know why αἶξαν for ἤξαν. In l. 11 μαχας for μάχης is equally inexplicable. I call attention, without being able to assess its relevance, to the double form of the quotation from the *Little Iliad* relating to the date of the fall of Troy (fr. 12).

The sense may be πρὸς δὲ νέκυ]ν ἤξαν, but the supplements of this and the next line are mutually incompatible in length; cf. ll. 9 seq.

6 *Il.* xvii 724 suggests ὡς δ' εἶδοντ' Ἀχιλῆ]α νέκυν αἶροντας . . ., but the absence of the specification of the Trojans as subject is awkward.

7 It may be worth while remarking that ἐκ Τρο]ίης is prima facie unacceptable. Achilles was killed at the gates (*Apollod. Epit.* 5, 1) or within the walls (*Procl. Chrestom.* 2) of Troy.

κεκορυθμένος of a warrior always in Homer qualified by αἶθοπι χαλκῶι.

απαν . .[: since the reading απανω .[is unattractive, I am disposed to suggest that απαντ[should be taken as the reading—τ often has a hook over the left-hand end of its cross-stroke, though in this specimen it would be inordinately large—and απαντ[εσ, by mistake for ἅμα πάντες, as the text.

8 On the pattern of *Il.* xv 565, κύμβαλον ἀμφὶ νέκυι κατατεθειώτι μάχεσθαι.

9 seq. A minimum of three syllables is wanted in l. 9, of five in l. 10. -Λαερτ]ιάδης is unavoidable, Αἴαν διογενές, Τελαμώνιε, though not theoretically unavoidable, is strongly suggested by the regular Homeric form of this address. How the requirements of the two verses are to be reconciled I do not know. There is also a stylistic difficulty—the abruptness of the transition—and a linguistic difficulty

—the finding of a suitable word to begin l. 9, $\omega\epsilon$ being ruled out (as always in Homer, so far as I know, having a backward reference) and $\kappa\alpha\iota$ being intolerably artless.

9 $\nu\epsilon\iota\acute{o}\nu$.

10 sqq. The speech of Odysseus to Ajax extends at least as far as l. 13; if further, how much further I cannot tell. This part is clearly concerned with the question of how to convey Achilles' body out of the battle. I should guess that in l. 13 Odysseus bids Ajax do something (say, cover his retreat), while he himself is carrying the body on his back. It is reasonable to take l. 21 as showing that Odysseus did in fact do the carrying.

11 Perhaps $\nu\acute{o}\sigma\phi\iota\ \mu\acute{\alpha}\chi\eta\varsigma$. Since another foot appears to be wanted at the beginning, $\epsilon\iota\ \delta'$ $\acute{\alpha}\gamma\epsilon$ might be considered. The verse will then end with $\omicron\iota\omega\mu\epsilon\nu$.

13 I suppose, $\acute{\epsilon}\gamma\omega\ \nu\acute{\omega}\tau\omicron\iota\varsigma\ \phi\acute{\epsilon}\rho\omega$, perhaps preceded by $\acute{\epsilon}\omega\varsigma$ (cf. *Od.* iv 90).

14 Τρῶας καὶ Ἀχαιοὺς .

15 Ἀχιλλεῖα , i.e. Ἀχιλλῆα, νέκυν .

16 Between this line and l. 20 it may be suspected that there are several occurrences of oblique cases of $\chi\theta\acute{o}\nu$. I cannot verify any, though there can be little doubt about the last.

18 Corr. ἴθυσ . Cf. l. 3 $\acute{o}\tau\iota$ for $\acute{o}\theta\iota$.

20 $\delta\epsilon\ddot{\upsilon}\epsilon\nu\ \chi\theta\acute{o}\nu\alpha$: blood might be referred to or perhaps more probably, considering the proximity of $\acute{\alpha}\sigma\theta\mu\alpha\tau\iota$, sweat.

21 Ὀδυσσεὺς βάσταζε . I presume Ὀδυσεύς was wrongly spelt with $-\sigma\sigma$.

I have not overlooked the possibility that these words should be separated, Odysseus did so and so, $\beta\acute{\alpha}\sigma\tau\alpha\zeta\epsilon\ \delta\acute{\epsilon}\ .\ .\ .\ \acute{\alpha}\iota\alpha\varsigma$, but it seems impossible that their parts should be interchanged, after the words of Odysseus in l. 13, without there being an agreement to this effect, of which I see no trace.

2511. EARLY HEXAMETERS

The fragment published below, made up of two disconnected scraps, displays in an even more pronounced degree than 2512 the characteristic of dependence on Homeric clichés in close succession. Whether any argument can be based on this exceptional concentration I do not know and renounce any attempt to assign authorship.

The text is written in a freely serified upright hand of a well-represented type, which may be attributed to the earlier part of the second century. The one or two accents may be by the same hand as the text.

	(a)	(b)
	. . . [	. . . $\epsilon\tau\omicron\mu\omicron\iota\rho\alpha\kappa\rho\alpha\tau\alpha$ [. . .]
	. $\delta\eta$ [	] $\tau\lambda\eta\rho\tau\iota\theta\upsilon\mu\omega\iota$ [
	] $\nu\mu\epsilon$ [	. . . $\nu\ \tau\alpha\nu\alpha\eta\kappa\epsilon\acute{\iota}\chi\alpha\lambda\kappa\omega\iota$ [
	] $\kappa\tau\omicron\mu\epsilon\nu$ [	. . . [ . . . ] $\chi\epsilon\rho\iota\sigma\tau\iota\beta\alpha\rho\eta\varsigma\iota$ [
5	] $\epsilon\ .\ \theta\epsilon\nu\acute{\iota}$ [	. . . $\sigma\kappa\alpha\iota\eta\varsigma\iota\pi\upsilon\lambda\eta\varsigma\iota$ [
	. . . $\rho\omega$ [	] $\epsilon\sigma\sigma\omicron\mu\epsilon\nu\omicron\iota\sigma\iota\pi\upsilon\theta\epsilon\sigma\theta\alpha\iota$ [
	] $\alpha\omega\lambda\kappa$ [	] $\tau\iota\mu\epsilon\mu\eta\nu\alpha\lambda\alpha\pi\alpha\zeta\epsilon\nu$ [
	] $\nu\epsilon\zeta$ [	] $\mu\eta\tau\epsilon\rho\alpha\mu\eta\lambda\omega\nu$ [
		] $\nu\chi\acute{o}\rho\omega\iota\alpha\omega\lambda\kappa$ [. . .]
10		. . . \omicron [
		. . .] [

I have taken (a) to contain left-hand parts of the same lines as (b). I cannot certainly trace the fibres across from the one to the other, but I see no particular incompatibility between them; both fragments are from the top of a column, and comparison of the contents of ll. 7 seqq. with those of O 1 seqq. *Hesiodfragmente*, Merkelbach makes the hypothesis acceptable.

1] . . . [of the first two letters only scattered dots; the second was perhaps circular. The third is represented by an upright] . . . a slightly forward sloping upright hooked over to right at the top, followed by two diagonally opposed traces at the bottom left-hand and top right-hand edges of a gap 2] . . . the upper part of an upright [a trace near the line 3] . . . disjointed traces, perhaps of three letters 4 The remains before χ themselves resemble χ , but I suppose must be ν , above the gap immediately preceding which there appears to be the lower end of an acute 5 Between ϵ and θ faint dots, level with the top of the letters, on either edge of the gap Of ϵ only the foot closely followed by a dot on the line] . . . disjointed traces, perhaps of three letters $\epsilon\iota\pi$, the ι has an apparently meaningless stroke descending to right from just below its top 6] . . . a dot on the line, followed at an interval by the hooked top of a stroke almost touching the top of the upright of ρ 7 seqq. See comm. 9 In the right-hand margin apparently the top half of κ followed by the top half of ϕ or ψ in a small uncial, I cannot say whether the same as or different from that of the text 10] . . . there is what resembles a serif well below the line; ι is not the natural interpretation 11 The top of a small circle; neither \omicron nor ϵ suggested

Even without the assistance afforded by O, it might be guessed that l. 7 of this fragment referred to the sack of Iolkos by Peleus, $\text{Ἰαωλκῶν ἐκτιμένην ἀλάπαξεν}$, and this may be taken to be confirmed by the parallelism of ll. 8 seqq. with O 1 seqq.:

8	$\text{Φθίην ἐξέικετο μητέρα μῆλων}$	1	$\text{Φθίην ἐξέικετο μητέρα μῆλων}$
	$\text{εὐρ}]\nu\chi\acute{o}\rho\omega\langle\iota\rangle\ \text{Ἰαωλκῶν}$		$\text{κ}]\tau\acute{\eta}\mu\alpha\tau' \text{ ἄγων ἐξ εὐρ}]\nu\chi\acute{o}\rho\omega\ \text{Ἰαωλκῶν}$
	ἴροι		$\text{Ἰαωλκῶν φίλος ἀθανάτοισι θεοῖσιν}$
	] [		$\text{Ἰαωλκῶν φίλος ἀθανάτοισι θεοῖσιν}$

The source of the verses preserved in O is inferred from Tzetzes' quotation of ll. 7, 10 to have been an $\text{ἐπιθαλάμιον εἰς Πηλέα καὶ Θέτιν}$ by Hesiod. In view of the discrepancy between the endings of 2511 9 and O 2 and the uncertainty whether 2511 10 seq. and O 3 seq. were the same, it is difficult to know what to make of such agreements between the two texts as remain. It seems not impossible to reconcile 2511 with such an ἐπιθαλάμιον . Indeed, if ll. 1-6 and ll. 7 seqq. belong to one and the same piece—which I suppose likely, though without the left-hand margin there can be no certainty—the readiest explanation of the mention of what appears to be fighting at Troy (implied by σκαιῆσι πύλῃσι), in which Peleus had no part, before the sack of Iolkos which preceded it by many years, might be the introduction of Achilles, as the fruit of the marriage of Peleus and Thetis, his exploits and death, in a prophecy or some equivalent form. On the other hand, without the unwarrantable assumption of corruption in l. 9, 2511 cannot be the same part of the ἐπιθαλάμιον as O, and if not, there is no reason to believe it part of that piece at all, or even of any Hesiodic piece. Of the nine hexameter endings recognizably preserved all but the seventh are Homeric (being found either in *Iliad* or *Odyssey* or both) but not, with one exception, hitherto Hesiodic. This characteristic, which 2512 also exhibits, may be fortuitous, but if the concentration is significant, it presumably points away from Hesiod.

1 μοῖρα κραταιή *Il.* v 83, and nine times in all. Not in *Odyssey*.

I have not come to a plausible guess at the preceding verb, but I believe one could be verified.

2 ἴδη [i.e. Πηλεῖ or Αἰακῆ] -ίδης not ruled out, but not verifiable.

τετληότι θυμῶν *Od.* iv 447, and nine times in all. Not in *Iliad* (which has τεπιηότι θ . twice).

3 ταννηκεῖ χαλκῶν *Il.* vii 77, and three times in all, *Od.* iv 257. Now also 2483 fr. 1 i 2 (*Catalogue*).

4 χερὶ στιβαρῆσι in this position *Il.* xii 397, and twice in all, *Od.* iv 506, and three times in all.

5 The traces between ϵ and θ may be compatible with a single broad letter such as ν .

σκαιῆσι πύλῃσι preceded by ἐπὶ *Il.* iii 149, *ἐν* xv 734, *περὶ* xviii 453, *ἐν* xxii 360, none verifiable here.

Not in *Odyssey*.

6 In *Iliad* (twice) and *Odyssey* (four times) always καὶ ἔ. π. , but καὶ not verifiable here.

7 Ἰαωλκῶν ἐκτιμένην ἐκτιμένην Ἰαωλκῶν *Il.* ii 712.

8 Φθίην ἐξικόμην . . . μητέρα μῆλων *Il.* ix 475. $\text{μητέρα, -ρι, μῆλων}$ *Iliad* three times, *Odyssey* once.

9 $\text{ἐν εὐρ}]\nu\chi\acute{o}\rho\omega\ \text{Ἰαωλκῶν}$ *Od.* xi 256.

2512. EARLY HEXAMETERS

Two peculiarities, one internal, one external, are to be noted in the following fragments. (a) Of the eight verses in fr. 2 all the four of which identifiable extents remain coincide in them (except that in one instance there is a change from first to third person) with verses in the *Iliad* or the *Odyssey*. (b) The continuity of the column is broken apparently twice (fr. 1 between ll. 1 and 3, fr. 2 between ll. 5 and 7)—and, if the space below fr. 2, 9 does not mark the bottom, another time—by a blank equivalent to a verse with surrounds. What significance these observations may have is not to be determined on the present evidence.

The verses are written on the back of a roll in a hand of the common angular type and may be assigned to the second half of the second century or not much later. The contents of the front are not literary but too little is preserved to be specified.

Fr. 1

• • •
] ..[
] []
] ευ[
] λα[
• • •

Fr. 1 The lower end of an upright descending below the line, followed by the start of a stroke rising to right 4 Above and below the left-hand stroke of λ two dots of which I do not know the significance α would be taken for δ, if δ were possible

Fr. 2

• • •
] ουμεν[
] χαιποτι[
] γατηραγελειη []
] δριπορεν παρακ[]
5] τεκηδομενητε[]
] []
] θαιθεμιεστιν[]
] ηματα[]
] ρεσμ[]
] []
• • •

Fr. 2 1], the foot of an upright 5 Of]τ only the right-hand end of the cross-stroke 7 Before θ a blank space

3 Διὸς θυγατὴρ ἀγελεῖη *Il.* iv 128, *Od.* xiii 359. 3 seqq. Athena . . . found a wife for . . . when he had grown up . . . loving him and looking after him.

4 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν *Il.* xxiv 60.

5 φιλέουσα τε κηδομένη τε *Il.* i 196, 209.

7 ἀμείψασθαι θέμις ἐστίν *Od.* xvi 91. There is no other θαι θ. ἐ. in *Odyssey* or *Iliad*.

2513. EARLY HEXAMETERS

The Homeric tincture of the following remnants of hexameters seems to be indubitable in spite of their exiguity and the uncertainties of decipherment. But I see no prospect, even when the choice is to that extent limited, of making a guess at their source.

The verses are written, on the back of a document running in the opposite direction, in a plain uncial of a common second-century type. There are one or two corrections, which I have taken perhaps wrongly to be by a different hand.

]ρ.[
]ολυ[
]νιβα[
]ιαδη[
 5] . αμ.[
] . πυρ[
]θεουπ[
]σθηκω[
]ηευμε[
 10] . . .]ωνε.[
]δεμελαιν[
]εναγαιομ[
]ομενευφ[
] . . .]νειαβαρι.[
 15]ιπλ[. . .]μοσδολιχ[
]ηστ[. . .]αξανδρω[
]ηνδ[. . .]ιτωνας.[
]βών . [.]μητακα[
] . νηλ[.]σταμ[.]ησπ[
 20]αταλωσ[.]ορχε . . . [
] . . .]ρητο . . .]μ.[
] . . .]ιδυ[. . .]ειμερω[
] . . .]νεμα . . .]φιλ[
]εσσιτον . . . [. . .] .]τιμ[
 25]νητοιςφετε[.]οιδ . [
] . νοηρικαια .]ειη[
]νμεθομειλον[
] . [.]ηντονα . . . [
] . κεφαλην .]υν[
 30]ν[.]επεσεινε[
]γητορεςη . [
]τιβαρησε[[]χο[
] . ταπο .]εσς . [
]νδρ .]ραωπ[
 35]ι . .]ω . .]ατε[
]ν[] .]αρ[
] . []μαξ[
] . [

The surface is rubbed in many places but it is not always certain that there has resulted loss of a letter since there is some irregularity in the spacing. In a number of places there is what looks most like a thick acute accent where it is inappropriate (see facts. l. 8 ζ, l. 28 ν', l. 33 α). The accent on βών (l. 18) is of a different appearance, but it, too, in a different way, is anomalously placed.

1 [, a short arc from the bottom left-hand side of a circle 5] . , a dot level with the top of the letters [, an upright, perhaps with ink descending from its top to right, i.e. ν 6] . , off the base line the right-hand end of a horizontal stroke coming from left 10] . , the base of a small circle or a hook [] . , the lower part of an upright with a dot above to right [] . , the left-hand arc of a circle 14] . , perhaps the lower right-hand arc of a circle [] . , perhaps η, but the surface is distorted 15] . , a dot on the line 17 [] . , the upper left-hand arc of a circle 18 The accent is very thin and faint [] . , the left-hand arc of a small circle on the line; a suggested [] . , the base of a circle 19] . , I cannot interpret. The ink resembles a c tilted over to left; not the κ or χ of this hand 20 Both ε and ρ anomalous but I find nothing else as likely. After ε the surface is much damaged. I doubt whether correct guesses could be verified 21 Of 7 only the cross-stroke Before μ perhaps ε or c 22] . . . , the right-hand end of a cross-stroke as of γ; the lower part of a stroke descending in a curve from left; a dot below the line, followed at an interval by an upright on the line [] . , the upper end of a stroke rising from left 25 [] . , just off the line a hook open to right 26] . , a stroke descending from left Between α and ε apparently elements of the lower part of an upright followed by elements of the right-hand end of a cross-stroke as of γ 28] . , perhaps the central part of μ; or two letters may be represented [] . , the right-hand end of a cross-stroke as of γ α might perhaps be the left-hand part of μ 29 Between ν and υ perhaps the lower half of c in the line, but also, before it, ink not accounted for, part level with the top of the letters, part in the interlinear space 33 Between ο and ε perhaps the diagonal of ν [] . , a dot level with the top of the letters 34 Between ρ and ρ three dots on the line, the last perhaps the end of a stroke descending from left ω anomalous; μ may be likelier, though also anomalous 35 Between ι and ω perhaps two triangular letters, the second having something written above it After ω possibly κε but the surface is much damaged 36] . . , possibly ιδ, but the surface is much damaged 37 Of μ only the right-hand cusp

6 Perhaps ε]μ πυρ[for εν πυρ[.

14 seqq. ε]υπλ[όκι]αμος implies the mention of a female, αν]αξ άνδρῶ[ν will much more often refer to Agamemnon than to any other person, there is therefore a chance that 'Iφιγέ]νεια occurred in l. 14. But this name of a daughter of Agamemnon is not Homeric nor, so far as we know, Hesiodic, the person who fills her role being called (as now appears from 2482 6) Iphimede in the *Catalogue*. The earliest known appearance of the name Iphigeneia in reference to a different person from Iphianassa is in the *Cypria* (fr. 15).

17 χ]ιτων seems probable, or, considering the general objection to a trochaic division of this foot, perhaps άχ]ιτων.

22 δυ[ε]χειμέρω[ι must be regarded as very probable; before it γαίηι is acceptable, but it is easy to think of other possibilities.

δυε]χειμέρος occurs twice in the *Iliad*, both times of Dodona. Θρη[ε]κῶν in l. 8 above suggests the possibility of a different application here.

25 I suppose (-)κασίγ]νητοις φέτε[ρ]οι is likely.

27 μεθ' δ]μιλον: 'into the crowd', *Il.* xx 47.

31 ή]γήτορες ή[δὲ μέδοντες suggested by the Homeric formula, but not verifiable.

32 ε]τιβαρης, perhaps ετιβαρη[ε].

2514. HEXAMETERS

If the sign below col. ii 26 indicates the end of the piece, it can be deduced from l. 22 that the piece was in hexameters. The only clue to its contents that I see is the mention of Hector.

Col. i appears to be in a different and, I should have guessed from the very exiguous remains, earlier hand, perhaps of the second century. Col. ii is a medium-sized, rather heavy example of the angular type used from the second to the fourth century, which I should not suppose to be earlier than the third.

Col. i (1st h.)	Col. ii (2nd h.)
	.[].[
	]ετ[
	]κα[
	] ρυν.[
5	] .ον[
	] γουμ[
	] τυδει[
	] δειδ.[
	] ρυν.[
10	] καιθα[
	] καιγν.[
	] ουχ'αλι[
	] ουχ'αλιςυ[
	] αλλα.[
15	] αιγαρ[
	] μηδ[
	] ειδε[
	] αιθε[
	] αγγελλ[
20	] τ.ρε.ρ.[
	] ευχομ.[
	] ζευτεπατερκαιφοιβ[
	] λιςσεσθαιτο.[].[
	]δωρ δειληνγα.[
25	] .ει εκτορικ[
	]ρη αθανατ[
	]αε 7

Col. i 24 Of δ only the right-hand stroke below the line

25], the lower end of an upright descending well

Col. ii 1 Traces of a horizontal stroke on the line followed, after a blank of about one letter, by the start of a stroke rising to right 5 Of the first letter only a dot on the line, the second now most resembles ε with ι written through it; if ε, no room before it for more than ι 6 Of γ only the left-hand stroke 8 .[, an upright 9 .[, the lower left-hand part of β suggested by comparison with l. 22 11 .[, on the line the left-hand side of loop open to right 14 .[, the top of an upright 20 Between τ and ρ a very faint upright suggesting an inserted ι .9.[, a slightly convex stroke descending well below the line, with a thick dot to left of its top, followed by scattered dots interpreted as ο by reason of their position off the line, and these by the lower part of an upright, descending well below the line, with a trace to left of its top 21 .[, perhaps the upper left-hand part of ε 23 .[, the tip of an upright], the apex of a triangle 24 γ, the surface is stripped and π cannot be ruled out .[, the upper part of a stroke rising to right

Col. ii Partly speech, but doubtful how much or how many speakers.

7 Since Hector is mentioned below (l. 25), I should guess that here the reference is to Diomedes (*Τυδείδη*) not to Tydeus himself, who was not at Troy.

12 seq. I suppose interrogative. In Homer always *ἦ οὐχ ἄλιε . . .*

20 I can make no guess at what was intended. A blank was left between τ and ρ but the added letter, ι?, was not inserted in the blank, but starts above the line.

22 I have no other example of this invocation.

24 Apparently *δει λίην* intended by the addition over the line. *δει* occurs only once in Homer.

2515. HEXAMETERS

It would at first sight be natural to attribute to an early writer, and even specifically to Hesiod, the following remains of hexameter verse, containing, where the contents are intelligible, the introduction to the punishment of some offender by Posidon, having a general resemblance to 2484-5. This attribution is perhaps not to be rejected with certainty, but doubts are raised by the occurrence in ll. 8 seq. of lexical elements not hitherto attested in any early writer. This happens often enough, as new texts are found, to make it unreliable as a criterion of date, and with so little material to go on it is pointless to speculate whether an early composition containing words hitherto supposed late or a late composition fairly successfully reproducing the colour of an earlier is here to be recognized.

The text is written on the front of a roll in a small round hand I suppose attributable to the earlier part of the second century. The correction (fr. 1, 3) and, I think, the apostrophes (fr. 1, 8; 10) are by the same writer as the text.

On the back, running in the same direction, are parts of lines belonging to a prose work of which too little is preserved to reveal its contents. Of these, too, the writing may fall within the second century.

The text is written in a small upright uncial to some extent resembling the 'biblical' type. It may be assigned to the second century. There are not many accents or lection signs and most appear to be due to the writer of the text, whose large apostrophe written at the same time takes up nearly as much room as a letter. But a few are likely to be attributable to a different hand (whose apostrophe written small above the line is to be seen at fr. 12, 8).

	Fr. 1 (a)		Col. i	Col. ii
			]ονυμνειουσαι	του.ε.[
			]τυνειαυαοιδην	ολβωι[
			]μφηριστον	εσπερ[
			]καχελωιος	κουρη[
5			]υργων	λεκτρ.[
			]	αιγε.[
			]	πατρο.[
			]	τωιγε.[
			]	λεκτ.[
10			]	ηπ[
]	[

Fr. 1 (a) Col. i 4], the right-hand arc of a circle; ο looks likelier than ω
Col. ii 1 Between υ and ε a trace on the line], a headless upright 5], the lower left-hand arc of a circle 6], the foot of an upright, followed by the foot of an upright having to right the lower part of a stroke descending from left Above ι what resembles the lower half of a small c Above the line, between ε and the next letter, a trace 7], an upright 8], λ or, perhaps more probably, the left-hand part of μ 9], a damaged upright; ρ not verifiable

Fr. 1 (b)

αι.]

Fr. 1 (b) I do not think it doubtful that this fragment comes from Col. ii, but I cannot attach it], the lower part of a stroke rising to right

	Fr. 2		Fr. 3
	]		]θρονος.[.]αμελ.[
	]		]υπονιφε.σακρωρε[
	]		]παραισυμ[.]ληγαθα[
	]		]αρτυναντομελικ[
5	]ουτιν[	5	]αμοικεδνωσατ'α.[
	]αιιοι.[		]ου[.]ηνεγκατοπα[
	]χειμ[		]στενομ[
]].[

Fr. 2 1], the left-hand arc of a circle 6], prima facie the upper side of the base loop of α

Fr. 3 1], a dot on the line], the start of a stroke rising to right], the right-hand end of a cross-stroke as of γ], a small semicircle, open upwards, on the line; possibly to be combined with λ as μ 2], only the edge of the right-hand stroke Between ε and c two dots on the line 4], a dot on the line 5], τ or less probably the left-hand side of π 6 Before ου the top of c or perhaps γ; before this the right-hand end of a thin cross-stroke, touching it just below the angle 7], the lower part of a slightly concave stroke descending from left 8 The top of an upright

Fr. 1 (a) Col. i 1 seq. These two verses appear to be compatible with the beginning of a piece. There is a vague similarity to the beginning of Euphorion's *Hippomedon* (PSI 1390 C ii 28 seq.) ὕμνο[... παρθενικαί... ἐντυ]. They do not much recall the beginning of Antimachus' *Thebais* ἐνέπετε, Κρονίδαο Διὸς μεγάλοιο θύγατραι (Antim. fr. 1 W).

ὑμνευουσαι of the Muses Hes. *Op.* 2.

ἐν]τυνειαυ αοιδήν: cf. λιγυρήν δ' ἐντυνον αοιδήν (impf.) 'they raised a song' *Od.* xii 183, but ἐμῆν δ' ἐντυνον αοιδήν (imper.) 'inspire (?) my song' *Hy.* *Hom.* vi 20.

3 ἀ]μφήριστον.

4 In hexameter writing *Αχελώιος* is the regular form and, in fact, I can supply no earlier example of *Αχελώιος* than Nonnus *Dionys.* xiii 313 (*Αχελώιωι*). Among elegiacs, however, *Αχελώιος* occurs in hexameters as early as Callimachus (ep. xxix 1, 3). It may be advisable to point out that at Hes. *Theog.* 340 the odd *Αχελώϊόν τ' ἀργυροδίνην* is a proposal of Triclinius, not the *παράδοσις*.

Fr. 2 4 σπερχ[or Σπερχ[ει-.

Fr. 3 1]χθονος is acceptable, and if this is χθονός, the possibility of μελα[ίνης may be entertained. Though there is no good reason to suppose that the guess is of any value, no harm can be done by remarking that ἀπό]χθονός α[τ]μα μελα[ίνης would have a parallel in *ρίμφα δ' ἀπ' ἠπείροιο μελαίνης* Antim. fr. 84, 1 W.

2 ὑπονιφέης, which I suppose should be written -νειφ-, is a new word and of a new form, only compounds in -νίφος (*ἀγάννιφος* *Il.* i 420, *Epich.* 130, *πολύνιφος* *El. Mag.* 7, 9, *δύκνιφος* Nonn. *Dionys.* ii 685) and -νίφης (*ἀκρονιφής* *Pae. Delph.* 1, *πολυνιφής* *Eur. Hel.* 1326) being up to now recorded. I suppose the meaning is 'having a covering of snow'.

I cannot be certain whether -έος or -έας should be read. I suppose the likeliest is ὑπονιφέας *ἀκρωρε[ίας* (cf. Nonn. l.c. *Ταύρου δύκνιφον ἀμφι τένοντα*), but the choices are complicated by the fact

that ἀκρωρε[may represent a proper name (Ἀκρώρεια, Ἀκρώρειοι) and the two words then be in different cases.

3 I suppose παραὶ συμπλήγα (not -παραί, though there can be no certainty that λιπαράι, -αί, Λιπάραι could not have been apposite. For λιπαρός applied to an island cf. *h. Hom. Apoll.* 38 *Χίος . . . νήσων λιπαρωτάτη . . .*) συμπλήξ is another new word. If it means the same as συμπληγός, which seems likely, it may, like that word, be used in the singular to denote the entrance to the Euxine; Eur. *I.T.* 241 seq. *κυνάειαν Συμπληγάδα πλάττη φυγόντες*, *Androm.* 792 seq. *ἄξενον ὑγρὰν ἐκπεράσαι Ποντίαν Συμπληγάδα* and often in Latin verse, Lucan, *Phars.* ii 718, Val. Flacc. *Argon.* iv 221, v 299, Claudian, *Eutrop.* ii 30, Priscian, *Per.* 305. θα[might then represent (Εὐξείν-ου, -οιο) . . . θαλάσσης. Antimachus is known to have treated of the Argonauts, but in the *Lyde*, which was written in elegiacs.

Since Strabo (170) says that some authors place the Symplegades at the western entrance of the Mediterranean, it may be as well to say that I can see no connexion between this fragment and fr. 4 (v. ad l. 9) or fr. 5 (v. ad l. 6).

4 (έ)καρτύναντο. Of μελικ[I can make nothing. If ν could be read for κ, of which I am doubtful, Μέλινα[αν, a town in Argos, according to Steph. Byz. inv., would offer a way out of a difficulty, out of which I can suggest no other.

6 I think ἠρείκατο would have been expected.

Fr. 4

. . .
]ητ[
]δομον[
]λαμοιο[.] . [.
]εραραιτεκ[
 5]τουτ' επιφεγ[
]ειανυπερκεφ[
].ηποσα . . [.
]ιδ' ιερηυπατουτ[
].ηπειρωντετο[
 10]ἀδηνμηλοισιν[
]π[. . .] δικοισιν[
].κ . [.

Fr. 4 1 seqq. Antim. fr. [97], fr. 187 W
 the foot of the right-hand upright of ν
 part For ζ[perhaps c or even ρ possible
 the top of η, with a trace below on the line
 a thick dot at the same level, the upper part of an upright; three letters may be represented 9],
 an upright close to the edge 10 Of]α only the extreme end of the tail 11], a dot just
 below the line, consistent with ν 12], the top of a circle .[, the left-hand end of a cross-
 stroke with a trace below, suggesting π or τ

3].[, perhaps the lower end of the diagonal and

5 Of the apostrophe only a short stretch of the lower

7], the right-hand end of a cross-stroke touching

. . [, the upper end of a stroke descending to right,

9],

10 Of]α only the extreme end of the tail

11], a dot just

12], the top of a circle .[, the left-hand end of a cross-

Fr. 4 1 seqq. From the commentary on Antimachus (Appendix, Wyss) these verses may be supplemented to the following extent:

δὴ τότε Ἐρ(ε)ινὸς ἦλθεν, ἀε]ήτ[ορος
 Ζεῖδος ἐκπρολιποῦσα θοὸν]δομον[,
 χάλκεοι Μράων θά]λαμοι ο[.]ν[

I cannot account for the startling difference between lines 2 and 3 in the count of missing letters, since δομον and λαμοι in this manuscript start on about the same alignment.

θοὸν δόμον, Antim. fr. 97 W before the appearance of the Hermopolis papyrus, now also in the Homer glossary 2517 front (v.) l. 8.

θάλαμοι ο-. Hiatus, of which this must be supposed an instance, is not very common in the extant remains of Antimachus, but presumably he allowed himself to follow Homeric practice, e.g. *Ἀναοὶ ἐμά . . . Il.* i 42. -η οπος, l. 7, probably, -η ὑπ-, l. 8, certainly, are further examples.

4 γ]εραραί.

6 ὑπὲρ κεφαλῆς probable, κεφαλήφι(ν) possible.

9 ἠπείρων. In view of a possible reference of a nature similar to Soph. *Trach.* 101 (*δικαίαι ἀπείροι κλιθείς*, of Heracles) I may as well remark that I see no possibility of bringing this fragment into relation with fr. 5.

[LSJ in ἠπειρος interpret δικαίαι as 'Europe and Asia'. I suppose 'and Africa' would be more correct.]

10]ἀδην: the accent shows that a single word is represented. The rarity of its form should make it easy to guess, but I can make no suggestion.

11 Perhaps [εὐθ]υδίκοισιν.

Fr. 5

. . .
].ω[.]ο[] . [.
]εξαρχ[.]οσ[.
]βασιληαδορι[] . νταε[
].ατοσεθ[] . . .μητοιειδε . [.
 5] . . [.]ηει[.]ι' ν' ανερασεγχιριμπ[
].αικαιτερμονεσηρακληος[

Fr. 5 1], on the line the turn-up of a stroke from left 2 .[, a trace on the line What I have taken for the lower right-hand corner of]ο is very angular; I am not sure that αι might not be possible, in which case no whole letter is missing 3], prima facie the lower part of an upright, but ο probably admissible 4], the under-side of the right-hand loop and part of the shank of φ suggested; ρ seems less likely Of θ only the left-hand side; ε equally acceptable] . . ., the foot of a stroke hooked up to right, a faint trace on the line, the lower part of a stroke descending from left .[, the left-hand side of π probable, but τ perhaps not ruled out 5] . . [, two dots level with the top of the letters, followed by a nearly horizontal stroke off the line; only two letters may be represented 6], the lower part of a stroke descending from left

Fr. 5 5 seq. It looks as if the dative -ηει[.] might be governed by ἐγχιριμπ[τ- and ἀνέρας might be the object of the verb, of which τέρμονες is the subject.

6 ετῆ]λαι seems a reasonable guess. ετῆλαι καὶ τέρμονες Ἡρακλῆος might be compared with ετῆλαι περὶ τέρμασιν Ἡρακλῆος Dion. περ. 64. (Κρόνου and Βριάρεω στήλαι were previous names, schol. Dion. l.c., but I should say it was quite unlikely that either was mentioned here.)

Fr. 6

.
].ον. .[
].ετητυματ[
].ηρενευρα[
].δεταμ. .[
 .
 .

Fr. 6 1], the upper end of an upright with the lower end of a stroke descending from left to its right; if κ, much ink must have rubbed off . . . [the feet of two uprights with a light dot (perhaps casual ink) between them 2], an upright near the edge; perhaps ι, but a thickening about the middle suggests the possibility of ν 3], an upright; ν may be possible, but nothing particularly suggests it 4], an upright, ι probable Of α only the extreme top . . . [the top left-hand arc of a circle, followed by a dot at the same level

Fr. 7

.
].[.] . . . [.
]κεκάυ.[
]ασιληιο[
]δεπλε.[
 .
 .

Fr. 7 1], perhaps the base of ε or ζ. The rest represented by four dots on the line and the start of a stroke curving up to right, of which the combination is uncertain 2], I think a damaged α more likely than δ or λ 4], a short arc from the bottom left-hand side of a circle; τ, υ not ruled out

Fr. 7 2 Perhaps κεκάυαται or έκεκαύατο 'they are, were, burnt', if the last letter is correctly identified.

3 β]ασιληιο[.

Fr. 8

5]ωσαταδ'ωσιδονέργμ[
]ν.χ[.]νπλοονου.αρ[.]ολλ. . [
]οικινετ'ευνικινασσονικεσθαι [
].οκαιαργεοσελλιπονδίαζ [
] .ολυκαονοσηχιθωρον [
].π[.]θεισιμελεσσι [
]υμπο[
].επ.[
 .
 .

Fr. 8 2 Between ν and χ the upper part of a slightly convex upright; a dot to right on the under-layer perhaps to be ignored Between ν and α a headless upright; the spacing seems to favour γ against τ After λ the base of a circle, followed by two dots, the first, on a single fibre, about level with the top of the letters, the other to its right on the line 4], ink resembling a small arrow-head tilted leftwards, followed by a faint horizontal stroke level with the top of ο Above διας scattered traces 5], the right-hand end of a cross-stroke touching the top of ο 6], π[before π a dot level with its top; above the two letters dots which I cannot combine [], I am not certain whether ας (with no whole letter missing) or []ν is the better representation 8], the top of an upright [], a trace level with the top of the letters

Fr. 8 For a guess at the gist see at end.

1 If ιδον is the first person singular, -ωσα presents no difficulty in principle. But it seems most likely to be the third person plural and in that case I can give no obviously apt account of -ωσα.

εργμ[ατα: the rough breathing is often found as a variant, regularly, for example, in MSS. of Pind. *Nem., Isthm.* (Similarly ερω in MSS. of Homer, and elsewhere. *ερκτορες* Antim. fr. 73 W.)

2 πλοον in the sense of 'road' or 'land-journey' is quoted from Antimachus (fr. 106 W *ύληντα . . . πλοον*) and, if my guess at the general tenor of the piece is not too far out, it may have the sense of 'land-journey' (from Argos to Arcadia) again here.

οὐ γάρ . . . looks likely, but as a reading I cannot rule out οὐτ' ἄρ' . . .

[α]ολλε- seems acceptable, but I can neither verify nor complete it.

3 ετ' I presume is to be taken with οὐ, l. 2.

ευνικιν. In all the recorded instances the noun ευνικ is feminine and means 'wife'. It appears from the entry in *Et. Mag.* 393, 38 ευνικ σημαίνει τον άνδρα και την γυναίκα, ο ευνικ και η ευνικ, that it may be masculine and mean 'husband'. At first sight]οικιν suggests that ευνικιν may be masculine here. This conclusion may easily be false. ευνικιν would have no obvious advantage over άνδράκιν. Feminine adjectives can end in -οικιν, though it must be noted that, if the verb on which the infinitive ικέσθαι depends stood at the beginning of this verse, not much room for a compound adjective could remain.]οικιν might not be a qualification of ευνικιν. If my guess at the general tenor is not far astray it is husbands who renounce their wives, not wives their husbands.

ευνικιν άσσον ικέσθαι. Adverbs denoting proximity are followed by the genitive many times more often than by the dative. In this particular locution (in which, I may remark, parts of *λέναι* or *έλθειν* are much commoner than of *ικέσθαι*, but cf. *Il.* xiv 247, xxiii 44) I can produce no other instance of the dative; *ήτις άνδρών άσσον ούκ έληλύθει* Aristoph. *Eq.* 1306, *Αντικλείας άσσον ήλθε* *Κίρυφος* Aesch. *Όπλ. Κρίε*. But the construction of *πλησιάζειν* may have exercised some influence.

4 I suppose some adversative conjunction lost.

Presumably]ντο, the third person plural of a past tense, though I cannot verify this.

οίαε 'villages', hitherto in literature only at Ap. Rhod. *Argon.* ii 139, though the derivative *οίήτας* is quoted from Soph. *Andromeda* (fr. 134). No guess at the superscript will be verifiable.

5 seq. I take the articulation to be certainly -]το *Λυκάονος*. 'Where' something happened to 'Lycaon's board' is, I suppose, Arcadia or perhaps specifically Mount Lycaeus or Trapezus, where Lycaon or one of his sons placed a cannibal meal before Zeus. *μέλεσσι*, perhaps preceded by *δια]επαθείει*, may be presumed to refer to this detail.

The general effect of my suggestions will be: A body of men are moved by the sight of certain deeds to undertake a journey which entails leaving their wives and departing from Argos for Arcadia.

Fr. 9

· ·
]κακ[
]ακρυο.[
]φυδ[
 · ·

Fr. 9 2 .[, an upright, perhaps slightly convex

Fr. 9 2 If the last letter is ε[, δ]ακρυοε[- or]ακρυοε[- may be indicated, if ε[, κρύος.

Fr. 10

· ·
].[
]λι[
]αι.[
]δη.[
 · ·

Fr. 10 1 The foot of an upright, followed by the foot of a stroke hooked to right; perhaps two letters
 3 .[, an upright with traces to right; perhaps ρ Below this line a dot, perhaps the right-hand tip of a *paragraphus*
 4 Of]δ only the right-hand angle .[, an upright close to the edge

Fr. 11

· ·
]ιαροιο[
].ντοκο.[
]εριώλας [
]ήριον, ου[
 5]νοιδ.[
].ιω[
 · ·

Fr. 11 2], two dots level with the top of the letters; perhaps υ .[, a dot slightly below the top of the letters
 5 .[, perhaps the bottom of the loop of α
 6], a dot level with the top of the letters Of φ[only the left-hand stroke

Fr. 11 1 There is now what looks like a blank space before ι, but this is the surface of an ancient patch, not of the actual roll.

]ιαροιο. Besides a considerable number of adjectives in -ιαρός (a good proportion attested only by Hesych.) there are at least three proper nouns ending in -ιαρος (*Καλλ-*, *Μεμβλ-* or *Βλ-*, 'Ωλ- *ιαρος*).

3 *ερίωλας*, the accentuation prescribed by Herodian (i 324 L), 'whirlwinds'; in literature Aristoph. *Eq.* 511, Ap. Rhod. *Argon.* i 1132, iv 1778.

Fr. 12

· ·
]ο.....[
]δεσμωια[
].ιηστεκαι.[
].ντακιε.[
 5]ησκυλακ[
]αποτμου[
]ουτικὸνὸ[
]εριδ'ήιε,[
].πὲρὶ.[
 10]ουρακα[
]καιαμ[
]....[
 · ·

Fr. 12 1 After ο the lower part of an upright, followed by γ or the right-hand parts of τ; then an upright with a thick dot (perhaps casual ink) to right of its foot and another dot, further to right, just below the level of its top, a dot on the line, the lower part of an upright descending far below the line 3], the lower end of a stroke descending from left η, no sign of the bar remains .[, the edge of the upper left-hand arc of a circle 4], perhaps a damaged ο, but the base and right-hand side now look like straight lines ε, perhaps a damaged θ .[, the foot of an upright 5]η, the bar slopes abnormally;]ει might be an alternative 8]ε, only the right-hand end of the base 9 .[, the left-hand parts of η or κ 10 α[, only the base; not quite normal, but not μ or ω 12 Only bases of letters: the lower end of a stroke descending from left; ε or c; the feet of two strokes suggesting π; ω, or less probably ο.

Fr. 13

· ·
]ελωρ.[
].οὔσαι[
 · ·

Fr. 13 1 .[, perhaps the bottom of the loop of α 2], prima facie the right-hand side of η, but ε may not be ruled out

Fr. 14

· ·
]......[
]σιπονογι[
].ωπιδο[
].ροτ.[
 · ·

Fr. 14 r Bases of letters: a dot off the line followed by the lower end of a curved stroke descending from left, e.g. λ; the lower right-hand arc of a circle, perhaps ο; the feet of two uprights, perhaps to be combined as π; three traces of which the first two might be combined as α, leaving over a short stroke, a little below the line, descending from left 2 [, apparently forked at the top, but not ρ 3] ., a cross-stroke from left to the top of ω with a dot below on the line; κ likely, but ε may not be ruled out 4] ., the upper end of a stroke descending to right [, the lower part of an upright descending below the line

2517. HOMER LEXICON

Part of a leaf from a papyrus codex containing a list of words found in the *Iliad* and *Odyssey* with interpretations of them. The side on which beginnings of lines survive exhibits, in alphabetical order of the first pair of letters, two entries for θι-, the whole section (six entries) for θο-, and six entries for θρ-. There is nothing for θλ- or θν-, though Homer might have afforded a couple of entries for each. The entries on the other side of the leaf must be guessed from what remains of the interpretations, but, as will be seen, it is virtually certain that they were all from the sections for θα- and θε-. This side therefore preceded the other and there must be supposed lost between them the whole of the section for θη- and perhaps the end of θε- and the beginning of θι- as well. I see nothing to determine whether the two consecutive columns occupied each the whole of a page or were the outer columns of pages containing more than one.

The contents have an obvious relationship to one of the constituents of the lexicon of Hesychius. They add nothing with the single exception of a phrase from Antimachus for long known only from the *ἐπιμερισμοὶ Ὀμήρου* printed by Cramer, but now found in its place of origin (2516 fr. 4, 2) and in a commentary on the same.

The text is written on three alignments in a small round uncial not unlike that of the Aeschylus manuscripts in *P. Oxy.* xviii. I do not see how it can be placed later than the second century, though a papyrus codex of so early a date would be something of a rarity. The number above the column was added by a different hand and the cursively written cross-head by still another.

Front (verso)		Back (recto)
	μβ	
θινομενην	τυπτ[	]θανεινοδημειλεγομεν
θιν	χωροζ[	]αιλεγειοποιητης
θ' και ο'	[	]αλιας
θοας	τα[]
5 τασχημα[		5]
θοη	τα[]
θοηνηκτα	θειαγ[]
	ωσθοονδομον[]
	τουεκτοροσλεγ[	]ογαρηποιηθενπ. []τιθεᾱ
10 []δηλων[		10] []
θορειν[] .[] [
θοως [		] φυλη
θουρος[]
[]
15 θρεξαι [		15]
θρεψαι[		]αντ̄ειω[]
θρασυμ[]
θρηνο[]
θρονα []
20 θρηνηυζ[		20] .ειδαιμω[]

The transcript shows the text which survives on the 'front' (i.e. the side having the fibres horizontal) as if it preceded the text which survives on the 'back' (i.e. the side having the fibres vertical), but I do not much doubt that in the book the 'back' was the recto of the leaf and the 'front' the verso. I comment on them in this order.

Back. About as far above the first line as μβ is above the first line of the other side there is a long horizontal stroke perhaps representing the page or column number (which I suppose to have been 41). 1 seq. The gist appears to be recoverable with the help of Hesychius:—θαυμάζειν· θε(α)ῶσθαι καὶ μανθάνειν, and θαυμανέοντες· θεώμενοι, ὀψόμενοι . . . τὸ δὲ καθ' ἡμᾶς θαυμάζειν θεῖσθαι λέγει. Cf. *Apoll. lex. Hom.* in θαυμανέοντες.

3 Perhaps Θαυμακίη· πόλις Θε(ε)καλίας, or the like. Hesych. Θαυμακίη· πόλις. In the *Iliad* at ii 716.

9 The entry is probably still in the θα- section; see on l. 12. I can make no guess either at the gloss or its interpretation. For the last word it is hard to avoid πρ[οῦ]τιθεσαν.

12 The traces above this line appear to be in a different hand from that of the main text as well as in a position incompatible with that of an entry of the main text. Since it is probable that by l. 16

we are in the $\theta\epsilon$ - section, it is a natural conjecture that they represent θ' και ϵ' , like the cross-head which survives on the other side of the leaf. But it must be remarked that, if so, they are located differently in relation to the text, closer to the line below and over its end instead of about mid-column (see on l. 3 front).

] φυλή. Perhaps Hesych. *Θεσπρωτοί· γένος παρὰ Θεσσαλίαι* is relevant. No other ethnic beginning with $\Theta\epsilon$ - (or $\Theta\alpha$ -) occurs in Homer.

16 *θεοπρόπιον· μ]αντείο(ν)*. Hesych. in v. adds *ἐκ θεοῦ*. The reference will be to *Il.* i 85.

20 Probably *θεουδής· δε]ιδαιμών*. This is one of the interpretations offered in the scholia on *Od.* vi 121. A more common is *θεοὺς ἀρέσκων* or the like; cf. Hesych. and *Apoll. lex. Hom.* in v. I should judge that Hesych. *θεοπλάκτας· δεισιδαίμονας* may be neglected.

Front. 1 *θεινομένην τυπτομένην* and *θινομένην τυπτομένην* Hesych. *θεινομένην Il.* i 588.

2 *θίν· χωρός*]. On the evidence of Hesych. in *θίν* and *θίς* (cf. *Apoll. lex. Hom.* in *θεινα*) perhaps *δστεών* should be appended. *δστεόφιν θίς Od.* xii 45.

3 This heading starts a little to left of the second of the three alignments on which the lines are written.

4 seq. *θοάς· τα[χείας*, perhaps followed by something like *ἐνοι δὲ κα]τὰ σχῆμα [δξείας* as Hesych. in *θοῆαι*.

6 *θοή· τα[χεῖα*. So, with further additions, Hesych.

7 seqq. *θοῆν νύκτα· θείαν*]. So, with further additions, Hesych. in *θοῆν διὰ νύκτα*.

In the Homer *Ἐπιμεριμοί* (Gram. AO i 201) *θοῆν νύκτα* is interpreted as *τὴν ἐδραίαν καὶ οὐ . . . τὴν μέλαιναν ἀλλὰ τὴν ἀκίνητον* and this view is supported by quotations including *παρὰ τῷ Ἀντιμάχῳ, Αἴδος ἐκπρολιποῦσα θοῶν δόμον*, on which *οὐ τὸν μέλαινα ἀλλὰ τὸν ἀκίνητον* is repeated. The phrase *θοῶν δόμον* (though defectively preserved) is now recognizable again at 2516 fr. 4, 1 seq., in its poetic context, as well as in a commentary on the same composition, which adopts the rejected interpretation, *θοῶν τὸν μέλαινα* (*Antim. fr.* 187 W).

I suppose, *ἐπὶ] τοῦ Ἐκτορος λέγ[ει (ὁ ποιητής)*, perhaps in reference to *Il.* xii 463 *νυκτὶ θοῆι ἀτάλαντος ὑπώπια*.

11 *θορεῖν· [πηδῆσαι, ὀρμησαι, ὀχεῦσαι* ex Hesych. in v. The last not Homeric.

12 *θοῶς· [σφοδρῶς, ταχέως* ex Hesych. in v. (also, *ὀθῶς· ταχέως*).

13 *θοῦρος* in Homer only in the *Iliad* and usually accusative; always of Ares. Hesych. *θοῦρον· πηδητικόν, κτλ.*

14 Supply θ' και ρ' .

15 *θρέξαι· [δραμεῖν* ex *Apoll. lex. Hom.*

16 *θρέψαι· [πῆξαι, ἐκτρέφειν, καὶ τὸ συνηθές* ex Hesych. in v. Cf. *Apoll. lex. Hom.* in *θρέψας*. The sense *πῆξαι* occurs in Homer, in the simple verb, only in the *Odyssey*.

17 *θρασυμ[έμνονα· θρασὺν κατὰ τὸ μένος*. So Hesych. in v. with many further interpretations, and *Apoll. lex. Hom.* with the Homeric occurrence, *Il.* v 639 = *Od.* xi 267, and a further interpretation.

18 *θρήνο[ς· γόος* ex Hesych. in v. *θρήνων Il.* xxiv 771.

19 *θρόνα· [ἄνθη* ex Hesych. in v. with an addition (cf. also *θρόα* and *τρόνα*) and *Apoll. lex. Hom.* with the Homeric occurrence, *Il.* xxii 441 (where *θρόα* is the reading of a number of manuscripts).

20 *θρήνυς· [ὑποπόδιον* probable ex Hesych. in v. and *Apoll. lex. Hom.*, but there is a possibility that the other interpretation there offered was what was chosen here.

2518. ANTIMACHUS, *Θηβαῖς*

The following collection of scraps, presumably all from the *Θηβαῖς* of Antimachus, though I have succeeded in identifying a known verse only in one, cannot be said to add much to our knowledge of the contents or the style of that poem. It would have been interesting to know the minimum length of the book represented by fr. 1, but the possibility that l. 1100 fell opposite the ends of ll. 9 seq. is too speculative to linger over. I have recognized only one lexical rarity, *ἴκματα* fr. 6, 4.

The text is written in a clear medium-sized rather commonplace hand, I suppose of the second century. Some of the sparse lection signs would be taken to be by the same pen as the text, some by another, and the same is true of the superscript variants or corrections.

		Fr. 1
		(b) . . .] [
		]μακρα [
	(a)	]εσπεταλ[
		]εμ[.η.εβρυκε.[
5	]νίτοθ[	]ιδησαιδωνευς [
	]νιλευς[	]αρταραγατης [
	]θεουσπρ[	]νεαστιτηνας [
	]νπεριτ' [	]μφιτεραννην [
	]ννη[	]αντεσολυμπον [
10	]νος[	]στεκετορεαυίας [
	]νπεφοβημεναιενθακαιεν[	]καταφθιμενωναν[. .]ωπω[
	]ωσοξέα.ε.[.γυ[	]ματ'οριν[
15	]εκυλιω[	]εποτι[
	]νησιποσειδ[	]μολουσαδ[
	]πολυνικε[	]εανμετα.[
20	]ετεοκλει[	]αμαδ'αδρη[
	]υγρηνοδον[] [

Fr. 1 Opposite the space below the end of l. 9 the start of a stroke rising to right, too close to the column to be the beginnings of lines. Perhaps a stichometrical indication, e.g. λ, relating to the lost column to its right
4 Between η and ε a dot on the line and a faint trace above it, level with the top of the letters .[, below the line the start of a stroke rising to right
6 Of]ν only the

upper end of the right-hand branch 7 Antim. fr. 45 8], the top of an upright with a trace to left; perhaps η, but τι may be an alternative *interl.* Above τ the left-hand side of λ, χ, or the like, or perhaps simply an apostrophe 9], the foot of an upright with a trace to right; perhaps two letters represented *interl.*], the upper end of a stroke rising to right 10], the lower part of an upright with traces to left of its top; perhaps υ, but two letters may be represented Of ε[only the base 12], the foot of an upright descending below the line 13 Between α and ε (of which only the top remains) the right-hand end of a cross-stroke as of τ After ε a small right-angle as of γ Before γ the top of an upright 17 Of δ[only the left-hand base angle 20], the foot of a slightly forward sloping stroke 21], a dot on the line], the lower part of a stroke rising to right 23 Above γ ink resembling a reversed γ, perhaps washed out 24 A cross-stroke as of γ

4 I am inclined to guess that βέβρυκε was written, though I cannot verify the first β, and that βέβρυχε was meant. According to schol. T on *Il.* xvi 486 some wrote this word with a κ, incorrectly. 'Roared'; if λ[follows, perhaps λ[έων ὤς might be thought of.

5]νι: a comparison with Hes. *Theog.* 158, Γαίης ἐν κευθμῶνι, may be relevant.

τόθ[ι Κρον]ίδης: τόθι relative perhaps also at Antim. fr. 35 W.

Κρονίδης after *Il.* xv 187 seq., Hes. *Theog.* 453 seqq.

6 I suppose something like ψυχαῖς ἀρχε]ύει cf. ἐνέροιον ἀνάσσειν *Il.* xv 188 (νεκύεσσι καταφθιμένοις ἀνάσσειν *Od.* xi 490). ἀρχε]ύειν in Antimachus, fr. 27, 2 W.

λεύ[σει δ' ἐπὶ Τ]άρταρα γαίης or something not much different. Cf. λεύσσειν ἐπὶ οἴνοπα πόντον *Il.* v 771.

Τάρταρα γαίης: cf. Hes. *Theog.* 841.

7 γηγενέας τε] θεοὺς προ]τερηγ]ενέας Τιτῆνας was not attested as from the *Thebais* but was conjecturally assigned to Book vi by Wyss (fr. 45).

8 περί τ' . . . ἀμφί τ' suggested, 'in the neighbourhood of' two places, cf., e.g., *Il.* ii 750 seq.

10 οὐς τέκετο Πέα *Il.* xv 187. The sons of Rhea may be mentioned as the opponents of the Titans and in that case the geographical names implied above may refer to where the struggle between them took place. I can supply only *Οθρυν (from Hes. *Theog.* 632).

11 seq. I should guess that πεφοβημένοι refers to the souls of the 'dead men'. To judge by Homeric usage, e.g. πὰρ ποταμὸν πεφοβήατο *Il.* xxi 206, ἐτέρωσεν . . . φόβηθεν *Od.* xvi 163, πεφοβημένοι ἔνθα καὶ ἔνθα might be construed together, but ἔνθα καὶ ἔνθα might equally well go with some such verb as ἤϊξαν and πεφοβημένοι have its later sense of 'in terror'.

13 τετ[ρ]ιγυ[ι]- seems to me an acceptable decipherment and supplementation of the signs, and on comparison with *Od.* xxiv 6 seqq. I should suppose that νυκτερίδες] ὡς δέξια τετριγυῖαι will not be far out.

18 The word μολοῦσα recurs in ἔδρακε νῶε μολοῦσα Antim. fr. 50 W. Though I can offer no opinion about the tenor of the verses between those referring to Hades and those naming the three chief figures of the expedition against Thebes (Polynices, l. 19, Eteokles, l. 21, Adrastus, l. 22), I suppose it improbable that fr. 50 can have suited this place.

23 λ]υγρῆν (like στρυγερῆν *Od.* iii 288, ἀργαλέην *Od.* iv 393) rather than ὑγρῆν (like ὑγρά κέλευθα *Il.* i 312).

Fr. 2

. . .
].ιαμ[
]ον.[

Fr. 2 I am fairly confident that this scrap stood below νοδ in fr. 1, 23, but I cannot determine at what interval

1], a trace at about mid-letter; a one possibility
a small projection to left of its top

2], a forward-sloping stroke with

Fr. 3

. . .
]..
].[]τεοκλ[
].τερησιον.[
]εκμεγαρωνελα[
5]ητικανηργεακιο[
]. . . ιβουλοισπα[

Fr. 3 1]. . .], the bases of letters like ε or ε 2], below the line the start of a stroke rising to right 3], a dot just below the level of the cross-stroke of τ], the foot of an upright 5 γ might be τ, if the left-hand part of the cross-stroke has been completely rubbed off 6] . . . tips of letters: the upper end of a stroke descending gently to right, the top of a stroke hooked to right, a dot preceded by a faint horizontal trace at a slightly lower level

Fr. 3 2 Probably 'E]τεοκλ[ε- again (cf. fr. 1, 21).

4 μεγάρων or Μεγάρων?

5 ἀνὴρ γε: cf. *Il.* xiv 91 μῦθον δὲ οὐκ ἂν ἀνὴρ γε διὰ στόμα πάντων ἄγοιτο.

Fr. 4

. . .
].[
]καπιθη[
]ηνοις .[
]αλονωχρ[.].[
5]εὔσκοπον[
].εραυ[π].τ[α[
].α[
].[

Fr. 4 3 Between ε and the last letter a blank space], the upper part of an upright with ink to right; I should say κ, but possibly η 4 Of ρ[only the lower end of the shank], the lower part of an upright 6], the upper end of a stroke like the upper branch of κ Of υ[only the upper end of the left-hand branch; I do not know whether ζ or ξ could be substituted Of π the right-hand side is rubbed and a combination of γ or τ with a narrow letter may be possible], the middle part of the left-hand side of ε, η, or κ suggested], elements of an upright 7], the upper part of an upright 8 The top of an upright

Fr. 4 5 εὔσκοπον α- has a fair chance of representing εὔσκοπον Ἀργεῖφόντην, but the possibility of such alternatives as Artemis (*Od.* xi 198) and Apollo (inscr. ap. Hdt. v 61), to mention only deities, must be borne in mind. It is noteworthy that the *trema* is not by the hand of the text, since as a rule I think, *tremas* are treated as an integral part of a text and written by the copyist himself.

Fr. 5 (a)

· · ·
]νον[
].οιω[
].ιθεω[
]τ'οφθαλ[
 5]ημοσυ[
]ντενεκ[
]νυμμοι[
]επαντεπ[
]ὑιοσει[
]·
 10].ιγειαα[
]υθυγατ[

Fr. 5 (b)

· · ·
] [·
].αθυγατ[
]ζικακησι[
 αζ[
]κρηδεμν[
]ερσινεχει[
 5].νεκπαγλ[
]αποψυχη[
].ε.αθελ[
]π'ος[.]ερν[
]ο[

Fr. 5 (c)

· · ·
]αιτ[
].ν[
].ον[

The cross-fibres fix the relative levels of fr. 5 (a), (b) as shown. The interval between them is indeterminable. I believe that fr. 5 (c) stood below the right-hand edge of fr. 5 (b), but they have no common cross-fibres and, as the back of fr. 5 (b) appears to have been patched, no common vertical fibres either.

Fr. 5 (a) 2], the right-hand end of a stroke touching the top of ο [·, a slightly concave upright 3], the lower end of a stroke descending from left [·, an upright 5 After υ a dot below the line, apparently not part of a letter 7], perhaps the left-hand arc of a circle 8 Of]ε only the end of the cross-stroke Of π[only the left-hand part, but not, I think, γ 10], a triangular letter Above εα two or three damaged letters, of which the penultimate might be ο [·, the left-hand parts of λ or χ suggested

Fr. 5 (b) Rubbed, especially in the right-hand and lower parts

1], the right-hand end of a cross-stroke level with the tops of the letters, with a faint trace below on the line 2 Above ηι—η appears to have a vertical stroke through it—what resembles a small λ, of which the right-hand stroke was made by the same pen as the text, the left-hand by the same as αζ above the next line Above ι[·, of which only the foot, traces of ink 5], the edge of the lower part of an upright 5-6 Between the ll., below the left-hand stroke of ν, a thick dot 7], the lower part of an upright After ε traces suggesting υ, but the cleft would be unusually deep Between this and α (of which the loop has gone, but I think likelier than λ) the foot of a forward-sloping stroke [·, the foot and tip of an upright with a dot to right on the line;

perhaps two letters represented of τ

8 Above π, in the hand of the text, γ or the right-hand parts

Fr. 5 (a) 5]ημοσυ[. It may save trouble in the future to say, this can have no relation to fr. 1, 17]νησιποσειδ[.

Fr. 5 (b) 3 If κρηδεμνον (or some compound) with a variant κραζ- is to be recognized, and I see no likely alternative, it is to be said that no dialectal forms except κρη-, κρα- δεμνον are recorded. (Hesych. also κρηδεμνον.)

8 ε[τ]ερν[?

Fr. 6

· · ·
].ειω[
]μη[]·
].με.λωσαν[
 '].ρ'ικματα[
 5]τευχε'ε[
].ετερα[
]κιτ'ελ[
]γεθος[
]υφι[

Fr. 6 1], the right-hand end of a cross-stroke touching the back of ε just above the middle [·, the lower part of a stroke sloping slightly forward 2], γ appears likelier than π [·, a dot on the line 3], the upper part of an upright Between ε and λ either γα (α represented only by the extreme left-hand end of the loop) or π[·] should be written 4 Of ρ only the top of the loop [·, I think the left-hand apex of μ preferable to one of the triangular letters 5 Of]τ only the right-hand end of the cross-stroke [·, a horizontal stroke on the line; δ likely 6], a dot level with the top of the letters [·, the lower part of an upright 9], a dot at mid-letter

Fr. 6 4 ικματα. Barring error, ικματα for ικμάδα, which there is no justification for assuming, this is an unrecorded word or, at least, form. Hesychius, to be sure, exhibits ικμαρ, but the interpretation νοτίς shows that Casaubon rightly recognized in it the Laconian form of ικμάς (·νοτίς, ύγρασία, cf. ικμάδα· σταγόνα, ύγρασίαν).

ικματα was the reading attributed to Zenodotus and Aristophanes instead of ιχνια at *Il.* xiii 71. (Hence presumably Hesych. in v.) Considering the variation found between κ (or γ) and χ in many words ending in -μα (and -μος), it is possible that an example should be seen here, though from Antim. fr. 101, 111 one might expect to find ιχματα for ικματα, not the reverse.

5 Presumably a compound in -τευχής, e.g. νεοτευχέ(α).

Fr. 7 (a)

1.ι
]οπο[
] [
] ποφθι[
] .τεμ[
]ειονα[
]οδωκε[
 5]ρασε[

Fr. 7 (a) Upper marg. 2 .[, a stroke rising to right 1 After ι, of which only the lower part, a dot on the line suitable to μ 2], the foot of an upright 4 Of ε[only the lower left-hand part

Fr. 8 (a)

]λεω[
]κ[.]α[

Fr. 8 (b)

]εκφά[
]αμφιδεκατος[
]ημενο[] . . . ράρ[
]λαδ[]κα[
 5] .[

Fr. 9

] .κα[
] . . . [

Fr. 8 (a) I am fairly confident stood on left of fr. 8 (b), 1 seq., but the interval is indeterminable
Fr. 8 (b) 1 .[, the left-hand arc of a circle 2 ε[, only traces, but not ι, ν 3] . . . , the first letter perhaps ν represented by the shank and start of the left-hand arm; the right-hand arm and the succeeding letter almost completely rubbed off. Above the left-hand arm an interlinear dot, perhaps the upper end of an acute Before ρ traces perhaps compatible with ε 5 The top of a circle too close to l. 4 to be a letter in l. 5; perhaps a circumflex

Fr. 9 I think comes from the neighbourhood of fr. 8 (a), (b)
 1], two traces on the line compatible with α, κ, λ .[, below the line the start of a stroke rising to right 2], the upper part of an upright After c prima facie the tops of γι or τι; not, I think, a single η .[, the top of a circle

Fr. 7 (b)

]νδ[
] .αν[
]νρα[

Fr. 7 (b) I believe l. 1 immediately precedes fr. 7 (a) 5, but the point of attachment is so narrow that I cannot be sure 2], ι or the right-hand upright of ν 3 .[, close to α the upper part of an upright apparently swinging to left at the foot; μ not specially suggested

Fr. 10

]κρίλ[
]αρος[

Fr. 10 1 Of ρ the loop has been rubbed off The ^ is represented only by the feet; a *trema* might be substituted Of λ only the foot of the left-hand stroke 2 .[, a dot on the line

Fr. 10 1 If I have read correctly, κρι λ[ευκόν will be thought of, though hitherto found only in *Iliad*, *Odyssey*, and Homeric hymns.

Fr. 11

]κον[
]πο[
] . . . [

Fr. 11 2 .[, the foot of a stroke rising to right 3 The top of a stroke rising from left, the top of a stroke descending to right, the hook to left of a stroke descending to right

Fr. 12

]α[
]π[
] . ι . [

Fr. 12 1 .[, the start of a stroke rising to right 3], a dot level with the tops of the letters .[, γ or the left-hand parts of π

Fr. 13 (a)

] . ουτ[
]ντεφ[
]οιαι[

(b)

] . ατειχ[
 5] . . [

Fr. 13 1], on the line a hook open to right at more than the usual interval from the next letter Before ο the foot of an upright .[, perhaps the left-hand end of the loop of α, but the last letters would be very crushed 3 .[, the start of a stroke rising to right 3-4 There is a wider interval between this pair than between the others, but not enough for another line 4], against the top of α the end of a stroke from left 5 The tops of strokes some distance apart; the second seems to descend to right

Fr. 14

] . ο[
]νης[
]μα[

Fr. 14 1], the lower end of a stroke curving down from left; α likely, but λ not ruled out Before ο prima facie γ, but the angle is so close to an edge that τ cannot be ruled out 2 .[, a dot on the line

Fr. 15

· ·
]·[
]τασε·[
 · ·

Fr. 15 1], a dot on the line and another above and to right
 2 Of]τ the right-hand part of the cross-stroke
 3], the left-hand arc of a small circle

Fr. 18

· ·
]·c·[
]οφ[
 · ·

Fr. 18 1], the foot of a stroke descending from left
 2], on the line the start of a stroke curving up to right; perhaps μ, but anomalous

Fr. 19

· ·
]·ε[
]τά·[
 ·
]μο[
 ·
]·γυ·[
 5]ομξ[
 ·
]·γατ[
]οδ[
]·ι[
 · ·

Fr. 19 Not certainly this hand

1], I think α, but λ may be possible
 2], the lower end of a stroke descending below the line
 3], the cross-stroke of γ or τ
 4], the left-hand side of γ or π
 5], perhaps the upper end of the right-hand arm of υ with an acute above
 6], perhaps the upper end of the right-hand arm of υ, but not strongly suggesting it

Fr. 16

· ·
]ολολ[
 · ·

Fr. 17

· ·
]·ε[
]εδ·[
]ν·[
 · ·

Fr. 17 1], the lower end of a stroke descending from left
 2], perhaps the tip of the left-hand stroke of ω
 3], the left-hand angle of δ suggested, but α perhaps not ruled out

Fr. 20

· ·
]μ·□·[
]·τε[
]νατ[
]ητω[
 5]νρα·[
]πρ·[
]·δι·[
]·μετ[
]ανθ[
 10]πην[
]·ζο[
]·ροδ[
]ρο·[
 · ·

Fr. 20 Not certainly this hand

1], the lower part of ο or the end of the loop of α; if the second, nothing missing before the next letter, represented by the start of a stroke rising to right from below the line
 2], the right-hand stroke of α or λ
 3], on the under-layer what looks like an angular c
 4], the base of the loop of α, or perhaps ο
 5], η or less probably κ
 6], elements of the upper part of an upright
 7], perhaps ζ
 8], an upright with ink to left of its top
 9], an indeterminate mark off the line

2519. ANTIMACHUS, Θηβαῖς?

The grounds for conjecturing that the following remnants of hexameters come from the Θηβαῖς of Antimachus are slight. The story of Amphiaraus, of which a small part (relating to his unwilling participation in the first expedition against Thebes) is doubtfully recognized in fr. 1 ii, may or must have been recounted in many other poems, for instance the earlier 'cyclic' Θηβαῖς or the *Ἀμφιαράου ἐξέλασις* (which the *vita Herodotea* calls ἡ Ἀμφιάρεω ἐξελασία ἢ ἐκ Θήβας) attributed to Homer. The only reasons that I have for preferring the ascription to Antimachus are (a) that it is certain that manuscripts of his Θηβαῖς existed in Oxyrhynchus, whereas there is at present no evidence that the older Θηβαῖς was read there, and as for the *Ἀμφιαράου ἐξέλασις*, it is nowhere mentioned except by Suidas (in "Ὀμηρος) and the *vita Herodotea* and cannot be supposed to have been much copied or often read, (b) that even in these few and defective lines there appear to be misunderstandings or extensions of Homeric usage and lexical innovations which are consonant with Antimachean characteristics

visible in quotations attributed to his *Θηβαίς*. But I do not offer these considerations as cogent arguments.

The hand is a largish specimen of the common angular type and may be assigned to the first half of the third century. There are few accents or other lection signs; some appear to be due to the writer of the text, but others are likely to have been added by a different pen. The written surface has suffered much damage from worms, staining, and wet (which has in some places washed the ink off without trace); there is also a good deal of scattered ink, which sometimes looks as if it might have some relation to letters of the text, but is inexplicable and I suppose generally fortuitous.

	Col. i	Fr. 1	Col. ii
		]	[ ]δεγαραμφιαρηα.[
		]	ειδοταθα... γδαναοιζο.[
		].	αλλοτεκ[.]νδηα.ωρο[
		].	ουδιετιδυναμινγετο[
5		].του·	αλλακαιουκεθελω[.]
		]αν	ζηησεται·ειωσκειν.[
		].εζ.αι	τυνηδισχε[.]
		].ε[.]ει[.]	[]πολλ[
		]	[ ]κ[.]
10].	[
		].ω[
		]ωζ[

Fr. 1 Col. i 5], probably *υ*, represented by elements of the right-hand branch 7], perhaps *κ* likeliest, though the upper arm is very short and there is something anomalous about the root of the lower After *ς* an upright 8], *ς* or a damaged *ε*, followed by an upright; if *ι*, a narrow letter might be missing, if *κ*, no whole letter is lost 11 *υ* looks as if it were in a different hand; not, I think, *η* 12 Rubbed

Col. ii 1 *αρη*, suspended between *α* and *ρ* the lower part of an upright, not apparently casual ink . . ., scattered dots, possibly representing three letters; *κα* or *κλ* might be guessed, but I doubt whether the right decipherment could be verified 2 After *α* the surface is distorted and rubbed; the first letter seems to have contained an upright and to be followed by the upper parts of two more uprights, above which are traces of interlinear ink (perhaps casual). Before *γ* (which has a stroke, apparently without meaning, continuing downwards the line of the diagonal) either a single *ω* or the bottom left-hand curve of *ς* (or *ε*) followed by the top of a stroke presumably representing *ι* . . ., a median dot on a single fibre 3 Of *ε* only the bottom left-hand curve Of *α* only the upper left-hand stroke. It is followed by an upright and this by traces of a stroke rising to right to touch the top of what now looks like a small *ς* but may have been a short upright with a loop to right at top; perhaps to be combined as *μ* 5 After *ω* the upper part of an upright above the line and the lower part of an upright in the line, which might be the first, but not the second, stroke of *ν* 6 .]

the foot of an upright 7], the tip of a stroke descending to right
middle of the left-hand stroke 9], the upper part of an upright?

8 Of λ[only the

Fr. 1 Col. ii For a guess at the tenor of ll. 1-6 see end of note on l. 6.

1 The form *Αμφιάρης* for *Αμφιάραος*, guaranteed by Herodian (ap. *El. Mag.* in *Αφαρεύς*), is elsewhere found in literature only at Pind. *Nem.* ix 24 (and ex corr. 13). I cannot account for the letter apparently inserted between *α* and *ρ*.

2 *θα* . . . *ν* At least three syllables are needed. I do not see how they are to be accommodated in the line.

3 seq. Perhaps *ἀλλ' ὅτε κεν δῆ . . . τῶ[τε*, cf. *Il.* viii 180, *Od.* xv 446.

ἀμωρο seems to be the likeliest interpretation of the ink. If it is one word, the only word I find resembling it is Hesych. *ἀμωρος*: *πλακοῦντος εἶδος*. Too much need not be made of the difference in breathing, to go by Hesych. *ἀμόρα*: *σεμίδαλις ἐφθῆ ἐν μέλιτι ~ ὀμόρα*: *σεμίδαλις ἐφθῆ, μέλι ἔχουσα καὶ χηράμην*, and *δμωρος* (among *ἄρτων γένη*) quoted by Athenaeus iii 110b from Epicharmus (now at 2427 fr. 27, 2) and Sophron. But little as I understand the context, I am not inclined to believe that the mention of a cake suits it.

οὔ οἱ ἔτι δύνανιν γε appears to be modelled on such verses as *Od.* i 203 *οὔ τοι ἔτι δηρόν γε* (cf. *Od.* vi 33); I can offer no reason for its being preferred to *οὐκέτι οἱ . . .* Though there is an etymological reason for the lengthening of *-τι* before *δηρόν*, which does not exist for its lengthening before *δύνανιν*, it can hardly have been known to this writer and in fact it is much more often ignored than not in the Homeric poems themselves (*ἔτι δηρόν* *Od.* l.c., cf. *Il.* ix 415 *ἐπὶ δηρόν*, but *ἔτι δηρόν* *Il.* ii 435, v 895, xvii 41, xxi 391, *Od.* ii 285, viii 150, *Hom. h. Herm.* 21), which offer also *ἔτι νῦν*, *ἔτι μείζων* *Il.* xv 99, 121, without etymological reason.

δύνανιν γε I do not grasp the value of *γε* here. It seems to have been taken over from phrases like *ὄση δύνανις γε πάρεστι* (*Il.* viii 294, xiii 786, *Od.* xxiii 128; cf. *Theog.* 420), *εἰ μοι δύνανις γε παρείη* (*Il.* xxii 20, *Od.* ii 62).

5 It can hardly be doubted that *ἀλλὰ καὶ οὐκ ἐθέλων* was intended (cf. *Il.* iv 300), though I cannot determine how the end was written.

6 *σπῆσεται* I know of no verb from which such a form could arise. A unique form of the future of *ἐπέω*, namely *ἐπισπῆσω*, is found at *Od.* v 98 (but *ἐπίσω* at *Od.* ii 137 and elsewhere), but even if one allows the possibility of a tmesis, there is still no explanation of the middle or passive ending, either being absent from the paradigm of *ἐπέω*.

If it might be supposed that *σπῆσεται* for some unknown reason has taken the place of *ἔψεται*, it would be possible to make a reasonable guess consonant with the Amphiaraus story at the general run of the sense of ll. 1-6: For that neither (shall) Amphiaraus, though he knows (that he is going to his death, or, that the expedition against Thebes will fail), (be able to stay behind), but when he shall (be compelled to fulfil his undertaking to do as his wife directs), no longer will (Zeus grant) him the power (to escape), but all unwilling . . . he will accompany (them) until . . .

Since this was written I have lighted on *ἐπισπῆσει* in a lyric fragment. It still does not appear why *σπῆσεται* should have been preferred to *ἔψεται*, where there is no metrical gain.

7 *τύνη δ' ἴχεε*, cf. Callim. fr. 233, or perhaps more probably *ἴχεε[ο*, cf. *Il.* i 214, *Od.* xxii 367 (*εὐ δ' ἴχεο*).

Fr. 2

(a) Col. i	(b) Col. ii	(c)
]].[
]	.ε[	].ο[.]αιε[
]ν	.ο.[	].οστ[.]οονκαι[
]υδην	.ο.ε.φ[	].[.]φ[.]δωνδν[
5]ι	.μ[	]ακρύπτεικ[
]	.[.]υτ'αργε[	].κα[
]	.[.]νατεμβ[
]	ερχειουπηιδ[

Fr. 2 The relative levels of these three scraps are fixed by strongly marked fibres. I do not think there is any doubt that (a) stood on the left of (b). Since fibres and lines do not correspond simultaneously if (c) is laid to left of (a), I assume that (c) stood on the right of (b), though it is harder to identify the common fibres of (b) and (c) than of (c) and (a).

It is natural to inquire whether the same columns are not represented by fr. 1 and fr. 2. I can only say that they do not appear to touch at any point and I can follow no vertical fibres from one to the other but their general appearance does not rule the possibility out.

(a) Col. i 4 τ seems to have been written on the right-hand side of δ by the original hand.

(b) Col. ii 2], κ, represented by a length of the upper arm and the bottom tip of the lower, acceptable 3], an angle resembling the upper right-hand quarter of η or the lower right-hand angle of ν, but anomalous as either [the lower part of an upright 4], the lower part of an upright descending below the line, perhaps having a dot to right of its top; ρ? After ο a dot level with the top of the letters After ε perhaps the left-hand half of μ; this would make μ rather crushed, but I do not think κ or ν as likely φ unusually angular 5], a dot, level with the top of the letters, and another below at about mid-letter, followed by ζ or ξ on which another letter, perhaps κ (of which the lower arm would have vanished), is written; at more than the normal interval from this apparently the top and bottom of ο, but the surface is damaged and ε might be possible 6], two dots on the line; if two letters are represented, no whole letter is missing before υ The apostrophe is faint and perhaps illusory 7], an upright descending well below the line. Since it stands to right of ε at the beginning of the next line, a letter with a spreading top, e.g. υ, is indicated. Between it and ν faint scattered traces of which the distribution is uncertain

Fr. 2 (c) 1 A horizontal stroke on the line 2], the lower part of an upright [the lower part of an upright 3], a cross-stroke, as of τ, followed by the lower part of a stroke rising to right from well below the line; if α, only one letter lost before οσ 4], two dots on a scrap formerly hanging by a shred, now detached and beyond my ability to re-attach], the middle part of a stroke descending from left, above which, in the hand of the text but smaller, an apex followed by an upright; to left of these there are traces of a stroke ascending to right, to right of them there is a slightly concave stroke rising to right Before φ ink resembling the upper part of υ or χ with the upper end of a stroke descending to right from the top of the right-hand branch; two letters may be represented 5 The presumed acute is abnormally flat and abnormally far to left; it would naturally be taken for a 'long' κ [anomalous, but not μ or ν 6], the top of an upright, followed by an upright; possibly].[.] should be written

Fr. 2 (a) Col. i 4 α]υδην changed to α]υτήν?

(b) Col. ii 7 I mention ἔκεν ἀτεμβομένη Ap. Rhod. Argon. iii 938 only to observe that ἔκεν is not acceptable here. I could not rule out φηεν or φαεν, or φηεν.

8 Perhaps ἔρχεσθ' ὅππῃ δ[ή τοι νόος ἐπλετο after Il. xxii 185 ἔρξον ὅππῃ δ[ή τοι νόος ἐπλετο. Cf. Od. i 347 ὅππῃ οἱ νόος ὄρνυται.

The occurrence of the imperative here, as in fr. 1 ii 7, may be taken as a slight argument in favour of the supposition that the two fragments contain parts of the same column.

Fr. 3

	(a)	(b)
		.ον[
		]ότ.ιπα[
		]νχ.λοι[
		]φει[.]επ[
5	]εκ[	]ησαντε[
	]. [	]αργος.α[
	]ασσαμε[	]μαλαπα[
	]νδιχα.μ[	]επιχειρα[
	]δ[.]δεκεπε[	]ύ.αντα[
10	]κα.τεῖτ'αρ[	]ωνκαιυπ[
	] [	]πειτα.[
	]υθ'ε[	]ητος.[

Fr. 3 The relative levels of (a) and (b) are established by the cross-fibres. There is no external evidence to fix the interval between them. No more than a couple of letters is required in ll. 7-10 to produce credible metre and meaning, but the gap might well be greater. I can establish no relation between these scraps and fr. 1 col. ii, but I cannot say that none existed.

(a) 5], an apex, too low for α, λ or the like 6 Except for two faint traces on the line at the beginning the writing has vanished 7], two dots, one above the other, just off the base line Below the first α a dot suggesting the right-hand end of a paragraphus], an upright 8], an upright 9], faint traces, ? of an upright 10 Between α and τ faint and scattered traces, not suggesting ρ], the left-hand angle of γ or π 11 There is no sign of writing 12], the lower part of an upright Between υ and θ a gap in which a narrow letter might have found room

(b) 1], a slightly concave upright; perhaps θ], scattered traces, ? of a convex stroke 2 Above τ a trace, ? of an interlinear letter, after τ a thick dot level with the top of the letters], an upright apparently bending over at top; possibly ρ 3 After χ confused traces on distorted fibres; possibly more than one letter], the lower part of a stroke sloping forward and turning forward at the foot, e.g. β or δ, but c perhaps not ruled out 5], a dot level with the top of the letters 6], an upright with traces to left and above; if one letter,]π, if two, presumably], τ The stop is smaller than that at (a) 8 and may be casual ink], an upright 9 After υ perhaps the tops of the uprights of μ Before α a short slightly concave upright on the line 10 The upper arm of κ looks inordinately short 11], the top left-hand arc of a circle, followed by the upper part of υ or χ 12], the left-hand end of a cross-stroke, as of τ

Fr. 3 3 I should guess χη- to be the least unlikely of the possibilities, but I doubt whether I could verify any. ἐν χηλοῖσιν Od. ii 339.

7 seq. ἀ]νδρα appears to indicate δασσαμεν[-, cf. *Il.* xviii 511, xxii 120 ἀνδρα πάντα δάσασθαι. But if a paragraphus is rightly recognized below l. 7 and is not misplaced, this inference must presumably be renounced.

8 ἐπὶ χεῖρα[-] or ἐπίχειρα? The second occurs first in Pindar, *Paean* 2441 fr. 1 ii 6.

9 ε]ύμπαντα[seems likely, though the presumed π is represented by a trace which does not suggest it.

10 κάρτεϊ τ' Ἀργ[ε]ίων looks acceptable and would determine the space available in the three preceding verses, but I see no way of ruling out the possibility of a longer supplement.

Fr. 4

.
].[.]ε.[
].η.νο[
].[.]δευ[

Fr. 4 1].[, the lower part of a stroke descending from left], a trace on the line], the upper part of a stroke descending to right 2]., faint scattered traces, apparently compatible with γ or τ, followed by an upright After η the upper part of a slightly forward-sloping stroke, at more than the normal distance from ν 3].[, perhaps the upper end of a stroke rising from left

2520. EPIC POEM ON PHILIP OF MACEDON

The subject-matter of the fragments of hexameters collected under this number is not the legendary material which might be expected from a first consideration of their vocabulary and general style. On the basis of the proper names recognizable, some with certainty, some with a high degree of probability, there is reasonable ground for assuming that the source was something of the nature of an account of the campaigns of Philip the Second of Macedon. The manner of writing, as far as I can tell, was, within its convention, sober and straightforward, but too little survives to have much value as verse or history; its interest resides in its witness to the existence of such a composition. To judge by the little we are told about their contents the epics written for Alexander by Choerilus and Agis will not have been in any way comparable. About that ascribed (improbably, Paus. vi 18, 6) to Anaximenes, who wrote a prose *Φιλιππικά*, we have no information.

The text is written in a firm upright hand which may be assigned to the second century. There is a noticeable difference in size between the writing at its largest and smallest, so that, though there is no doubt about the identity of the copyist, there is no certainty that only one roll is represented. Lection signs are not plentiful; the commonest are apostrophes and stops. A good proportion appear to be due to the writer of the text, but at least one other pen is recognizable (e.g. in the circumflex at fr. 1, 14, in the rough breathing at fr. 5 (b) ii 11) and may not always be distinguishable. I cannot tell whether this or another is responsible for the two or three corrections.

Fr. 1

]επ[
].εσ.[
]ζ'ίν'α[
]ολ[.]αδ[
5]νεπε[.]εμ.[
].οιο.νο[.]δ'εφρ[
]μονξεελπ[.]ενοσ[
]βωνιερω.υμοσα.[.]
]εδ'εφεζομενοσπτολι[
10]νε[.]ωπελοπηιδοςαι.[
]νκυναγεσκεφιλιπ[
]εσαρκαδιην.ίναθα[
].[.]μνστονοεσσαν.γο.[
]κιναπευδμητουφ[.]οιο[
15]ναμυντορας.αλλ[.]αυτ[
].οιπατριεπιμ[.]μνα[.]ιν [
].εληξιπολυκαδμοιοκιχ.[.]
].ανεπηνπροτερηναλαπαξη[
]αιε.οναχαιιδαφωτασεπεμψα[
20]ν[.]αρομουστρατοσεγγυθ[.]
]ολον[.]δρεσα.[
]εδαωτεσαυτ[
]ωντηπιδηρ[
]οιανδρεσα.[
25]ηκοσιο.[
].ν.[
]ν.[

Fr. 1 2], damaged; now suggests τ or the right-hand parts of π], a dot about mid-letter 4], the left-hand end of a cross-stroke, slightly below the top of the letters, dipping slightly to right 6]., bases of letters, compatible with μεν, but there are other possibilities 8 Between ω and ν (of which only the right-hand arm) a dot on the line; the spacing suits ν], the extreme upper end of a stroke descending to right].[, an upright with a trace to left of its centre and to right of its top, followed by the lower right-hand arc of a circle 10], about mid-letter a stroke descending to right], a dot level with the top of the letters 13]., perhaps the right-hand base curve of μ; the bases of the uprights of η; the base of the first and the lower part of the second upright of π; the lower left-hand arc of ο Between ν and γ a dot slightly above the top of the

letters [, the foot of an upright 14 [, the upper left-hand arc of a circle 15] , two dots corresponding in position to the right-hand tips of ϵ $\rho\alpha\epsilon$ the remains and the spacing appear to be consistent with this reading, and there seems to be no lexical alternative to some form of $\acute{\alpha}\mu\acute{\nu}\nu\tau\omega\rho$, but I cannot verify it 17] , apparently the left-hand three-quarters of a circle [, four traces on the line [] , at first sight [] η , but I am inclined to believe that η is the correcter decipherment. If so, $\alpha\eta\eta$ might be conjectured. I can neither rule it out nor confirm it 18] , the top of a circle 19 After ϵ the left-hand arc of a circle, before σ a dot level with the top of the letters 20] ν , the top of ϵ or ς ; of ν the left-hand apex and the tip of the right-hand upright] , the right-hand end of a cross-stroke as of γ , τ] [, two dots level with the top of the letters 21 [, the middle of the left-hand side of ϵ , θ 24] ρ , only the right-hand edge, more angular than usual [, the left-hand arc of a circle 25] , a dot about mid-letter [, a dot level with the top of the letters

Fr. 1 6 I should guess $-\mu\acute{\epsilon}\nu\omicron\iota\sigma$, then perhaps $\nu\acute{\delta}\omicron\nu$ δ' $\acute{\epsilon}\phi\rho\acute{\alpha}\varsigma\varsigma\alpha\tau\omicron$ or the like, as, e.g., Callim. fr. 80, 14, or $\nu\acute{\delta}\omicron\iota$ δ' $\acute{\epsilon}\phi\rho\acute{\alpha}\varsigma\varsigma\alpha\tau\omicron$ or the like, as, e.g., Ap. Rhod. *Argon.* iii 933. In regard to the second it may be observed that Homer has $\theta\upsilon\mu\acute{\omega}\iota$ not $\nu\acute{\delta}\omicron\iota$ in this locution.

7 $\acute{\epsilon}\lambda\lambda\acute{\omicron}\mu\acute{\epsilon}\nu\omicron\varsigma$.

8 $\acute{\iota}\epsilon\rho\acute{\omega}\nu\mu\omicron\varsigma$ is nowhere found in verse, nor, it seems, in prose earlier than Lucian (*Lexiph.* 10). As a name of historical persons it is not uncommon from the early 5th century B.C. (480 B.C. Hdt. ix 33, Paus. iii 11, 6). For a possible clue to the identity of the person meant in this place see on l. 11.

9 The metrically unwanted $\pi\tau$ - implies some form of $\pi\tau\omicron\lambda\epsilon\theta\rho\omicron\nu$, $\pi\tau\omicron\lambda\acute{\iota}\pi\omicron\rho\theta\omicron\varsigma$. I am rather doubtful whether $\acute{\epsilon}\phi\acute{\epsilon}\zeta\acute{\omicron}\mu\acute{\epsilon}\nu\omicron\varsigma$ $\pi\tau\omicron\lambda\acute{\iota}\theta\rho\omega$ gets much support from *Il.* v 460 $\acute{\epsilon}\phi\acute{\epsilon}\zeta\epsilon\tau\omicron$ (sc. Apollo) *Περγάμω* $\acute{\alpha}\kappa\rho\eta$.

10 *Πελοπηϊς* by itself for the Peloponnese Callim. *hy.* iv 72, fr. 384, 11; with $\gamma\alpha\acute{\iota}\alpha$ Ap. Rhod. *Argon.* iv 1570, 1577. Perhaps $\acute{\alpha}\acute{\iota}\eta\varsigma$ here.

11 $\phi\acute{\iota}\lambda\acute{\iota}\pi\pi\omicron\varsigma$ though not attested in epic is an adjective of respectable antiquity, first occurring in Pindar. But there is a distinct congruity between the name Philip, taken as Philip II, king of Macedon, and the name Hieronymus, taken as Hieronymus of Maenalus, one of the co-founders of the Arcadian city of Megalopolis, who went over to Philip's side (Demosth. xviii 295, xix 11, Theopomp. ap. Harpocr. in v.). The mention in the context of Arcadia (l. 12) and of Thebes (l. 17) may be considered a sort of corroboration of the identification. The possibility $\Phi\acute{\iota}\lambda\acute{\iota}\pi\pi\omega\iota$ to be kept in mind.

12 seq. $\acute{\iota}\nu\alpha$. . . $\mu\acute{\eta}\pi\omicron$ [τ' $\acute{\epsilon}\rho$] ω $\sigma\tau\omicron\nu\acute{\delta}\epsilon\varsigma\varsigma\alpha\nu$ $\acute{\alpha}\gamma\omicron\iota$ [$\epsilon\nu$] seems a reasonable proposal, but it cannot be verified.

14 $\acute{\alpha}\pi'$ $\acute{\epsilon}\delta\delta\mu\acute{\eta}\tau\omicron\nu$ $\Phi\epsilon\nu\epsilon\omicron\iota\sigma$: Pheneus was one of the Arcadian towns not associated with the $\kappa\upsilon\nu\omicron\iota\kappa\iota\kappa\iota\mu\acute{\omicron}\varsigma$ of Megalopolis.

Except for $\acute{\epsilon}\delta\delta\mu\acute{\eta}\tau\omicron\nu$ *Od.* xx 302 the regular epic form is $\acute{\epsilon}\delta\delta\mu\acute{\eta}\tau\omicron\varsigma$.

15 If $\rho\omicron\varsigma$ could be read, which I doubt, there would emerge the possibility of a reference to Amyntor, the father of Alexander's companion, Hephaestion (Arr. *Anab.* iii 27, 4; *Ind.* 18, 3).

16 $\pi\acute{\alpha}\tau\rho\eta$ $\acute{\epsilon}\pi\iota$ $\mu\acute{\iota}\mu\acute{\nu}\acute{\alpha}\zeta\omicron\upsilon\sigma\iota\nu$ or something near it, meaning 'did not join' some expedition?

17 ($\acute{\epsilon}$) $\theta\acute{\epsilon}\lambda\eta\iota\varsigma$ is acceptable but not $\kappa\acute{\iota}\chi\acute{\alpha}\nu\epsilon\iota\nu$ for $\kappa\acute{\iota}\chi\acute{\alpha}\nu\eta$ (ι). $\text{K}\acute{\alpha}\delta\mu\omicron\upsilon$ $\pi\acute{\omicron}\lambda\iota\varsigma$ for Thebes first in Aeschylus.

18] $\kappa\alpha\nu$ $\acute{\epsilon}\pi\eta\nu$. . . $\acute{\alpha}\lambda\alpha\pi\acute{\alpha}\zeta\eta$ [ι].

19 *Αχαιίς* for Greece Homeric, but in this context specifically Achaea may be meant. Presumably $\acute{\epsilon}\pi\epsilon\mu\phi\alpha\nu$.

20 μ] $\acute{\epsilon}\nu$ $\gamma\acute{\alpha}\rho$ apparently ruled out by the spacing.

21 μ] $\acute{\omicron}\lambda\omicron\nu$ [$\acute{\alpha}\nu$] $\delta\rho\epsilon\varsigma$?

22 $\delta\epsilon\delta\alpha\acute{\omega}\tau\epsilon\varsigma$ $\acute{\alpha}\upsilon\tau\acute{\eta}\nu$: cf. *Od.* ii 61 $\delta\epsilon\delta\alpha\eta\kappa\acute{\omicron}\tau\epsilon\varsigma$ $\acute{\alpha}\lambda\kappa\acute{\eta}\nu$, Ap. Rhod. *Argon.* i 52 $\delta\epsilon\delta\alpha\acute{\omega}\tau\epsilon$ $\delta\acute{\omicron}\lambda\omicron\upsilon\varsigma$.

23 I suppose $\acute{\epsilon}\pi\iota$ $\delta\eta\rho\acute{\omicron}\nu$ must have been intended, but though the place is damaged it cannot have been written.

25 The number of 'hundreds' cannot be verified.

Fr. 2

·
·
·
] $\epsilon\varsigma\mu\omicron\theta\omicron\nu$ [·
·
·
] $\lambda\alpha\mu$ [·
·
·
] $\lambda\iota$ [·

Fr. 2 2] , a slightly concave upright 3] , a stroke descending from left

Fr. 3

·
·
·
] . [·
·
·
] $\omicron\rho\acute{\epsilon}\delta\omicron\upsilon\rho$. ς [·
·
·
] $\pi\omega\tau\epsilon\iota\lambda\omega\nu\pi$ [·
·
·
5] δ' $\epsilon\nu\kappa\omicron\nu\eta\iota\varsigma$ [·
·
·
] $\nu\eta\pi\omicron\lambda\epsilon\mu\omicron\iota\omicron\delta$ [·
·
·
] $\nu\eta\tau\omicron\iota\kappa\iota\nu\epsilon\pi$ [·
·
·
] $\alpha\mu\phi\iota\mu\alpha\chi\eta\nu\kappa$ [·
·
·
] $\kappa\rho\iota\nu\epsilon\kappa\kappa\epsilon\nu$ $\acute{\epsilon}\tau$ [·
·
·
] $\epsilon\kappa\nu\epsilon\phi\epsilon\omega\nu\gamma\alpha$ [·
·
·
10] $\delta\alpha\rho'$ $\acute{\epsilon}\pi$. γ' [·
·
·
] $\iota\pi\rho\omega\tau$ [·
·
·
] $\nu\tau\alpha\chi\alpha\kappa$ [·
·
·
] $\mu\epsilon\nu\omicron\iota$ [·

Fr. 3 1 The lower right-hand arc of a circle, followed by the foot of an upright 2 Between ρ and ς the base of ϵ or \omicron [, the upper part of a stroke descending to right? 4] , the foot of an upright $\eta\iota\varsigma$ ϵ inserted by a different hand 6 [, the ink now resembles a small ϵ hanging from the right-hand end of the cross-stroke of π 8 [, an upright, not prima facie to be combined with τ as π 10 After π the base of a circle on the line, above and to right of it the upper end of a stroke descending to right; the upper end of a similar stroke; the top of ς or ϵ (but ϵ would be inordinately close to γ) [, a dot level with the top of the letters 11 [, the left-hand arc of a circle 13] , a dot on the line [, \omicron or ς

Fr. 3 2 One might think of $\theta\acute{\rho}\rho\epsilon$ $\delta\omicron\upsilon\rho\acute{\omicron}\varsigma$ $\acute{\alpha}$ [$\kappa\omega\kappa\acute{\eta}$], but the ink by no means suggests $\acute{\alpha}$ for the last letter. (The articulation δ' $\omicron\delta\rho\omicron\varsigma$, not anyhow particularly attractive, is discommended by the absence of the apostrophe.)

6 $\acute{\alpha}\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\eta}\tau\omicron\iota\kappa\iota\nu$ seems less probable in the context than $\acute{\alpha}\nu\omicron\upsilon\tau\acute{\eta}\tau\omicron\iota\kappa\iota\nu$. $\epsilon\pi\epsilon$ [$\rho\rho\omicron\iota\varsigma$] was not written $\epsilon\pi\alpha$ [may have been, though the loop of α would be unusually raised off the line.

by the *cire perdue* process, at other times having forged a huge bronze altar? I have no guess to offer, nor an explanation of the connexion between the first two and the last six verses.

The hand is a small plain rounded uncial of a common type assigned to the second century. There are no lection signs. The cursive addition in the lower margin may also fall in the second century.

<p>].ητυμεοντ[.]ειμε...εσσωον[].κιδησιφε[.]ειδετεμαντιασυννο.]οτεμεντεδιοιοπαποντονιαλλω.].τεστεφανοντεταοιπ.ρ[.]γ[.]υνακ.ον. 5]ποβριαροιονεονλιγδοιοτακεντο.]δαυβωμοιοτοσονχαλικ[.]ονελασσας].ουμηκοστετον.τριπτοιακεμουνη].βουπρω[.]οσειμπλησε[.]εθυλη]ευχετωωντοδ[.]ικλειτοιααγου</p>	<p>ε]τητυμέοντα[ς] αεί μερόπεσσιν όνε[ί]ρουσ ψεύδεα δέ]κίδησι φέ[ρ]ει δέ τε μάντιας ύπνουσ]οτε μέν τε δι' ούνοπα πόντον ιάλλωγ]γ τε στέφανόν τε, τά οί παρ[ά] γ[ο]ύνα κ.ον. κηροϋ ά]πό βριαροίο νέον λίγδοιο τακέντος,]δ' αυ βωμοίο τόσον χάλκ[ει]ον έλάσσας].ου μήκόσ τε, τόν ου τρίττοιά κε μούνη]. βούπρω[ρ]οσ έμπλήσε[ι]ε θυληή]εϋχετόωντο δ[ο]ρικλειτοίο Λαάγου</p>
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Rubbed; in places the letters are represented only by a few scattered dots or have completely disappeared

4 Of]ν only the second upright; more than normally tilted back Between κ and ο perhaps room for two narrow letters, the second represented by a dot level with the tops of the letters After ν very faint traces, followed by a dot level with the tops of the letters and this by an upright. Prima facie ν, ν, but I should say νται could be accepted 7], the lower end of a stroke descending from left 8], the right-hand arc of a circle, followed by the middle part of an upright or left-hand arc of a circle The left-hand upright of the second η is written on ε Lower marg. [ο] appears inadequate to fill the gap and ρ is not suggested by the ink, a forward sloping concave stroke off the line

1 ε]τητυμείν is not attested. I have proposed its participle because of the difficulties presented by the presumption of ε]τήτυμ' έόντα . . . όνειρα. To judge by the following verse the general sense will have been '(sends) true dreams', but in such a sentence έόντα is supererogatory. Besides, what can be inserted between -τα and αεί to obviate the hiatus? Any particle would drive one back to ε]τητυμέοντα.

αεί: it may be as well to say that this cannot be taken as άγει (αγει). Although the papyrus is broken off close above the letters, the tail of a superscript γ should still have been visible.

3 I suppose αλλ]οτε with a corresponding άλλοτε at the beginning of l. 6.

4 I can suggest nothing better than παρὰ γούνα κέονται, though I cannot verify it or guess why it should have been preferred to παρὰ γούνατα (-νατι, -νασι) κείται.

5 On this method of casting see Blümner *Technologie* iv 286.

6 έλάσσας: the altar was forged.

7 εϋρος δ]μοϋ seems likely.

τριπτοια: for this sacrifice see Pfeiffer on Callim. fr. 578.

8 βούπρωρος φασίν έλέγετο διά τὸ προηγείσθαι αὐτῆς (sc. τριπτύας) . . . τὸν βοϋν Eustath. 1676, 39.

Lower marg. This cursively written verse was presumably omitted from its place in the column at some point above the surviving part.

δορικλειτ- does not occur elsewhere, only δουρικλειτ-.

Λάαγος, the father of the first Ptolemy and his brother Menelaus, has a long first α, as would be expected, in the only other place where his name occurs in verse; v. Callim. fr. 734. Nevertheless it may be taken as probable, particularly in view of the qualification 'spear-famed', that he is the bearer of the name meant here.

2522A, B RHIANUS?

It is a reasonable supposition that verses preserved in two independent manuscripts written by professional copyists which have survived among the random recoveries of Egyptian excavation represent the work of a poet who had a certain vogue. The gist of what can be read or acceptably supplied in the fragment of a hexameter poem here published may be summarized as follows: A body of persons who have reason for lamentation is warned by its leader not to betray its presence to enemies who are near at hand in great numbers and will infallibly destroy them. If they can make their escape by sea, they will make a new home in a foreign country.

Such a speech might be put into the mouth of Aeneas escaping from Troy or, for that matter, since there is nothing to show the leader's sex, into the mouth of Dido escaping from Tyre, and no doubt other similar occasions could be thought of. But the possibility of a reference to a Messenian locality, even if itself illusory, directs speculation into what seems to me a more probable direction. According to Pausanias (iv 23), at the time of the capture of Heira (Ira) at the end of the second Messenian war Πύλιοι καὶ Μοθωναῖοι καὶ ὅσοι τὰ παραθαλάσσια ὠίκουν ναυσὶν . . . ἀπαίρουσιν ἐς Κυλλήνην τὸ ἐπίνειον τῶν Ἡλείων . . . ἐθέλοντες χώραν ἔνθα οἰκήσουσιν ἀναζητεῖν. He took his information from Rhianus (iv 6), who wrote in hexameters an account of the latter part of the war in not less than six books (Steph. Byz. in *Ἀτάβυρον* . . . 'Ρ. ἐν ἔκτῳ Μεσσηνιακῶν). As far as I can tell the style of our piece is suitable enough to a writer of the third century B.C. and the situation depicted compatible with Pausanias' account, so that the ascription of its authorship to Rhianus (whose works were favourite reading of the emperor Tiberius, Suet. *Tib.* 70) is a reasonable hypothesis. But too little of Rhianus has survived for special characteristics of his style to be ascertainable.

Both manuscripts appear to be assignable to the second century, 2522A, I should say, being the earlier. In both there is an occasional stop but no lection sign. A hand different from the original has inserted ι in 2522B (b) 10 and superscribed ε in 2522A 8.

2522B Fr. (a)	2522A	2522B Fr. (b)
 [] []
	]ν'ουγαρπολλοναπο[]. . [
. . . . . [ ] [	]εθααουαεπιχθον[	stripped
]ερηνηιδ[. .]φ[	]ειδεσφωεπιθροοσιξετα. [ ] [	stripped
]μουτοιμω[	5]τοιμωγηστεδυσηχεοσαντις[]. [
]επαρεσσονται[	]σσονταιμαλαμυριο . . . εκε[	]κεναυ[
5]θεωνωριστοσα[	]νωριστοσαλεξησειε[	]ρον. [
. [] []δ[	]ογαρτο[.]δεσσινανα. [	]. [ ]υνο. ο[
	]οτραλεωσυπεραιπυτα[	]υπερ[.]ιπυτατη[.]διο[
	10]υιαχοι κραδιηιδενικε[	]αδ[.]ηιδενικευθε.]πε[
	]νθααουτεσεπηλυσι[	]τεσεπηλυσιη. [] . . αις[
	]νεστανικεποτιπλοον[	]κεποτιπλοοεντυνω[
	]αμενοιωσδησφεασα[	]ωσδησφεασαρπαξασθα[
	]πιλαδεσσινενιχριμ[	]. [ ] . . ]μ. []εναε[
	15]ικεπειτακαταριονα. [	]υλιπο[
	]ετερηνξεινηναιζ[	]ησομεθα[
	]εισινεπιπροτεροις. [	]λ[
	] . . . [ ]πυργωσομ. . [	]π. [
 []	

. [] []
]ν' ου γάρ πολλόν ἀπόπροθι
]ε θααουαεπιχθον[
]ερηνη' ει δε εφιν επι θροος ιξετα. [] []
 5 κομμοου]τ' οϊμωγησ τε δυσηχεος αυτικ[
]ε παρ]εσσονται, μαλα μυριοι ουδε]κε[ν ανγηρ
 ουδε]θεω]ν ωριστος αλεξησειε[ν ολεθρον.]
]ο γαρ το[ι]δεσσιν ανα. []υνο. ο[
]οτραλεως]υπερ] αιπυτα[τη]ς]διο[
 10]αυιαχοι κραδιηι δ' ενι κε]υθετε πε[
]ν θααουαεπιχθον]ηλυσιη. . . αις[
]ν εστ' αν]κε ποτι πλοον]εντυνω] μεν
]αμενοι]ως δη σφεας]αρπαξασθα]μ
]πιλαδε]σιν ενιχρημ[]ψαιεν]ελλα
 15 αυτικ']πειτα κατα ριον αι]πυ λιπο]ντες
]ετερην ξεινην]ηζ]ησομεθα[
]εισιν επι προτεροις]θεμειλοισ
] . . . []πυργωσομεθ[]π.]
]

2522B fr. (a) 1 In the ink above ειδ I can recognize nothing of εθααουαεπι, nor indeed any letter of this hand 3], an upright with a trace to left of its top 6 I cannot recognize τοις in the ink before δ.]τ is possible but it is followed by a short upright above the general level

2522B fr. (b) 8], traces of a forward sloping upright? Above υ traces of ink; I think, casual Between ο and ο a dot on the line, followed by an upright. Perhaps ν likeliest, though I should have expected to see the lower end of the diagonal. μ or ι not suggested 10 Between ε and π the lower end of a stroke descending below the line, followed by dots suggesting the right-hand arm of υ, but perhaps casual ink 11], the tops of two uprights with a trace at mid-letter between them; μ or ν] . .], the lower end of a stroke descending from left, followed by what might be taken as the foot, the end of the cross-stroke, and the tip of the overhang of ε 15], a dot at mid-letter; τ as acceptable as π 17], the middle of an upright with a cross-stroke going from it to right, followed by the top and bottom of an upright; I think ει likely, but owing to damage I cannot rule out η 18]π, only the right-hand angle], the apex of α or λ

2522A 1 On the underlayer, the lower part of an upright descending below the line, the lower left-hand arc of a circle, the lower part of an upright with a stroke descending to right from its top, the start of a stroke rising to right 6 I cannot interpret the ink between ο and ε, which resembles no letters of this hand 8], a stroke rising to right; λ or χ 16], an upright 19 The extreme tops of letters; the second is represented by a horizontal stroke suggesting ζ or ξ, the third by the top of a circle, next is a dot, perhaps the tip of an upright, then the top of a circle and the top of an upright

2 πολλόν ἀπόπροθι: *Il.* xxiii 832, *Od.* iv 811, *Ap. Rhod. Argon.* iii 313. 'Not far away' from the speaker and his audience.

3 Perhaps *δυσημενέες θααουαεπι*; that, at any rate, will be the general sense. *θααουαεπι*, for *θααουαεπι* (again at l. 11?) is not otherwise found, so far as I know, in writers of hexameters. It seems to be a specifically Attic form.

4 I suppose *επι . . . ιξετ' ακ[ο]υ[η]ν* (cf. *Aesch. P.V.* 689) or *-ακ* (cf. *Eur. Phoen.* 1480). But *ιξετ' ακ[ο]υ[η]ν* or *ωτα* is also compatible with the indications.

θροος κομμοου, cf. *Pind. Nem.* vii 81 *θροον υμνων*.

5 *κομ-* appears to be short when compared with *ουδε*, which can hardly be avoided, in l. 7. But what alternative is there?

αυτικα δευρο, αυτικ' εφ' ημεας, or the like.

6 E.g. *τοι γε*.

μαλα μυριοι: cf. *Od.* xvi 121 *δυσημενέες μ. μ., et al.*; not in *Il.*

7 *θεων ωριστος* no doubt Zeus, as at *Il.* xiii 154. (But Apollo at *Il.* xix 413.)

8 No accurate estimate can be made of the number of letters to be allowed for between α α. [and β (b)]υνο. ο[. On the basis of the certain supplement [υολεθ] in l. 7 it would be calculated as three or four; from the relative positions of *αιπυτα* in the two MSS. as no more than one. This and the next verse appear to be a parenthesis.

9 *αιπυτατης* seems better accommodated to the space than *-την*.

10 *αυιαχοι* only in *Il.* xiii 41 (till Q. *Smyrn. Posthom.* xiii 70).

κεύθετε appears to be required by the context. *κεύθεθ'* cannot be read and, if we are left with *πεε*, I should be inclined to guess *πειραν*, 'keep our enterprise dark'.

11 Since the MSS. are entirely without lection signs, there is no saying that what I have given as *θάσσαντες* is not *θασσόν τ' ες*.

12 seqq. Both *ἐντύνημεν* and *ἐνιχρίμψαιεν* require an object, *ναῦν* or some equivalent.

12 *εστ' ἄν κε*: the same duplication once in the *Iliad* (xiii 127), once in the *Odyssey* (ix 334), but there are other examples in which *ἄν* and *κεν* are separated.

14 I have preferred *-ψαιεν ἄελλα* to *-ψειεν ἄελλα*, because this noun occurs many times more often in the plural than in the singular.

15 Besides the common noun *βίον* 'headland' there are at least two places in the Peloponnese of which the name is *Ῥίον*, one in Achaëa, the other in Messenia. Strabo informs us (360) that the second was a *πόλισμα ἀπεναντίον Ταυάρου* and of the various ways in which the words *κατα . . . λιπόντες* could be interpreted I am inclined to choose 'leaving hill-top Rhium' as suitable to Messenians in the situation implied in ll. 1-7 and embarking on the enterprise that seems to be described in ll. 16 seqq.

16 'We shall seek a foreign' land.

17 The possibility, that *-ειεν* (which in the context might well be taken as from an aorist passive participle) should be articulated *-εις* (e.g. *ἀκκηθεῖς ἴν'*, 'where', is to be borne in mind.

ἐπὶ προτέροις θεμέλοις suggested on the model of Callim. *hy. ii 15 ἐπ' ἀρχαίοις θεμέλοις*.

18 'We shall raise the walls' of a new city 'on the old foundations'. I do not know whether in literal fact this was the practice of *κτίσται*.

πυργωσόμεθα: the active is preferred by early writers.

2523. HELLENISTIC HEXAMETERS?

I have found no clue to the source of the following scraps of verse and label them Hellenistic only because they seem to be neither early nor particularly late. The text is entirely without lection signs, so that its articulation is often ambiguous. It is written in a mannered and rather variable script, which I suppose may be dated within the second century. As a good proportion of the downstrokes finish with a hook or curve to right on the line, there is constantly doubt about the combination or completion of the surviving signs.

	Col. i	Fr. 1	Col. ii
	.	.	.
]	.].[
	]	.	αλλοτεμυδ.[
	]	.	σιγαδεφητι.[
	]ν [	]	χροινηναεναρ[
5	]	[	]κεε[
	]	[	]τουποταμ[
	]ν [	]	ητοιμενπας[
		]	τοσσοροσ[
		]	ουχη.[
10		]	αλλα[
		]	]ε[
	.	.	.

Fr. 1 Col. ii 1 . . . [, the lower part of an upright descending well below the line and swinging to left, closely followed by the start of a stroke rising to right, and this by a dot on the line; hardly room for three letters 2 . [, a dot on the line 3 Of η only the top and bottom of the right-hand upright . [, level with the top of the letters a hook to left, on the line below it the base of a small circle 6] . , the lower part of an upright 7 Between ι and μ a dot level with the top of the letters Of ν only the foot of the left-hand upright 9 . [, the upper end of a stroke starting a little above the general level and descending at a wide angle to right

Fr. 1 Col. ii 2 There are several possible articulations of the letters. Attention may be drawn to *μυδα*[λε- or some part of *μυδαίνειν*.

4 I suppose, *χροιήν* followed by some case of *ἀεναος* or *ἀεναών*. But there is at least a theoretical possibility of *χροιή νᾶεν*.

Fr. 2 (a)

. . .
]ε.].[
]βοςμ[
]δηωτ[
]ηδιτ.[
 5]η[

(b)]δ.].[
]ντηγεεπεολπ[
]σεμεναικουρηδε[
]ηδημοιδειν[]τ.[
 5]ρεατηυποπαγτ[
]ης.εμ.εσκεκα[
]αυτηκυλακε[
]δεφαρμ.[

Fr. 2 There is no doubt that (a) stood vertically over (b) and I am fairly confident that (a) 5 contains the continuation of (b) 1 at an interval of one letter

(a) 1 . . . [, the lower part of a stroke rising to right, followed, at an interval adequate for a narrow letter, by the lower left-hand arc of a circle 4 For]η possibly]αι . [, near the line a short slightly convex stroke 5 Of η only the top of the left-hand upright and a trace of the cross-stroke

(b) 1] . , on the line a hook to right Of δ only the base . . . [, on the line the base of a hook or small circle, followed by the lower part of an upright descending below the line and serifed to left 4] . , a dot slightly above the top of the letters; over it in the interlinear space two dots, diagonally opposed, at a certain interval apart . [, perhaps ε intended but anomalously tall and flat-topped 6 Between σ and ε the only possibilities seem to be στ or π Between μ and ε a stroke descending from left to right, thickened at the top and turning up at the foot, followed at a small interval by a hook on the line such as finishes many of the uprights 7] . , apparently the right-hand side of the loop of ρ 8 . [, a dot level with the top of the letters

The hand is a well-executed medium-sized example of the common angular type, written without lection-signs¹ but with a few stops. I suppose it assignable to the third century.

	Col. i	Fr. 1	Col. ii
		]..ρωνομαδονδεμεγανδιοαιθεριξ[
		]εμμαρι[...]επαριστεραδαϊοτατος[
		]..ωιπ[]καιφυλοπιδικτονοεξ[...]	
		]ων[]νηλιδαικινεμικγον [
5		]εμουποκα· ¹ συνδεβαλοντες[
		]εραναλαδηρι[.]θεντο [
		]ονοιηδαριμασποι [
		]..μωνυδατοτρεφελωτων· [
		]κοςασφορευουσιν [
10		]φουαεροεντος [
		]..λαδιευοντες [
		]ταδαφοινοι β [
		]νωλεμεσαιει [
		]..α·βιουοντως [
15		]..υραυτ·ν· [
		]φορε[.]ντες [
		]..]ων [

Fr. 1 Col. i 1].., rubbed; traces of an upright descending well below the line, e.g. ρ, ν, followed by a dot in the position of the right-hand end of the cross-stroke of τ. Of μ only the left-hand apex. Of κ only the top and bottom of the upright. 2 Of]ε only a trace of the top. 3].., perhaps the right-hand part of the cross-stroke and the lower end of the stalk of τ. Of]κ only the upper end of the upper branch. 4 Above δ a heavy dot. Above the space between βα the lower part of a stroke descending from left, followed by a light dot (not certainly significant) and at an interval another dot. 5 Above δ a heavy dot. Above the space between βα the lower part of a stroke descending from left, followed by a light dot (not certainly significant) and at an interval another dot. 6].., the lower end of a stroke descending from left. 7 Of]φ only elements of the lower part. 8].., a dot level with the top of the letters. 9].., two dots on the base line, on a single fibre. Between α and β (of which only the bases) faint traces below the line. Of] only the lower end. 10 Of]φ only elements of the lower part. 11].., immediately before νρ the top of an upright; this is preceded by scattered dots at about the same level, for which I can suggest no combination. Between τ and ν the remains and spacing suggest ω. The stop may be casual ink. 12 The 'grave' is rather steep and in view of the general absence of accents may be a misinterpretation of the ink.

¹ As I am not sure that the remark has been made elsewhere, I may as well point out that the writing of the *trema* is in general the business of the original copyist of a manuscript. It may sometimes have been omitted in error and in that case supplied by another hand.

Fr. 1 Col. i 1 Διός αἰθέρ' ἐκ[άνειν or ἐκ[έθει. I have found no exact parallel to Διός αἰθέρ', the nearest being in the similar verse, ἤχη δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διός αὐγὰς, *Il.* xiii 837 (αὐγὰς τινες schol. T). 2 μ]έν μάρν[αντ', -αθ(αι). Cf. μάχης ἐπ' ἀρίστερα μάρνατο πάσης *Il.* xi 498. δημοτικός by itself for μάχης e.g. *Il.* xii 248.

3 -ωι π[ολέμωι] καὶ φυλόπιδι στονοέ[σα]ι. Cf. πολέμοιό τε φυλόπιδός τε *Hes. Scut.* 23 and the regular πόλεμος (-όν) τε κακός (-όν) καὶ φύλοπις (-ιν) αἰνή (-ν) found both in Homer and Hesiod.

I have found no other example of the dative φυλόπιδι.

στονοέεις is often applied to missiles and to labours. There are one or two rarer applications but I can adduce no other of application to fighting before Ap. Rhod. *Argon.* i 1052 στονοέντος . . . πολέμοιο, unless στονοέεσαν αὐτήν, *Od.* xi 383, is to count.

4 Νηλεΐδαιιν. Descendants of Neleus are found in many places in the Greek world, Messenia, Attica, Ionia, and Southern Italy. I see nothing in this piece to locate those mentioned here. The Arimaspi, l. 7, can hardly be brought into relation with any known group.

εμικγον. In view of the prevalence in the context of references to fighting, a phrase of the same kind as μείξαι χεῖράς τε μένος τε *Il.* xv 510, Κόλχοισιν βίαν μείξαν *Pind. Pyth.* iv 212-13, μείξαντες ἀλλήλοισ' *Άρενα Alc.* 329, is a fair guess.

5 πολ]έμου.

σὺν δὲ βαλόντες: possibly intransitive as at *Il.* xv 562, perhaps more probably transitive with an object such as πόλεμον . . . καὶ δηϊότητα *Il.* xii 181, or ῥινοῦς . . . ἔγχεα καὶ μένεα *Il.* iv 447 = viii 61.

6 δῆριν ἔθεντο *Il.* xvii 158, *Euphor.* 98, 3. στυγερός in Homer often qualifies *Άρης*, πόλεμος; κρατερὰ often ὑμῖν, φύλοπις.

7 I can adduce no ethnic ending in -ονοι except Βορείωνοι (*Lycoph. Alex.* 1253), an Italian people, who do not seem—since I understand hardly anything hereabouts, I cannot speak positively—to be suitable associates of the *Άριμασποί*, who live beyond the Scythians in the far north. I suppose it is more likely that -ονοι is the end of an adjective qualifying a group which stands in some accepted relationship to the Arimaspi. I may as well add that I think it very improbable that the Issedones, though there are several variants of their name, including 'Ισσηδοί, could be recognized in -ονοι.

8 ποτ]αμῶν ὕδατοτρεφελῶτων. ὕδατοτρεφής is recorded only at *Od.* xvii 208, of poplars, which grow by water not in it. But ὕδατοτρεφέλωτος of a river would at first sight be taken to mean 'characterized by λωτοί that grow in water', that is, by water-lilies. This is not certain, however, since rivers are often qualified by the adjective formed from the flowers on their banks, and in that case, not water-lilies, but clover or one of the other plants called λωτός, may be meant.

9 ζό]φου ἀερόεντος. Homeric and Hesiodic, mostly in the phrase ὑπό (ἀπό) ζ. ἡ.

10 ἐπὶ νῶ]τα δαφοινοί suggested by *Il.* ii 308, *hy. Hom.* xix 23.

11 νωλεμέσ αιεί Homeric.

12 ὄντως in verse first in Euripides, see v. Wilamowitz-Moellendorff on *Herc. Fur.* 610.

Col. ii B 'Line 200' to right.

Fr. 2

]. . . [

]. . . π . . . [

]δεθηρασαμ[

]εριναρι·αα·[

5]τακουραγιας[

Fr. 2 1].., the lower part of an upright, perhaps hooked leftwards at the foot, followed by a headless upright descending far below the line.], ink on the line, resembling the right-hand side of the turn-up of c. 2].., the lower part of an upright; the lower part of c or ε; the lower

left- and right-hand ends of α or λ [, the upper and lower ends of a stroke descending from left to right; α or λ ; ink on the line, compatible with the right-hand base-angle of δ ; faint and scattered traces about the base-line 4 Between ι and α disjointed traces suggesting a triangular letter .[, a dot level with the top of the letters and a curved stroke, descending from left, below and to right of it 5 Of ρ only the top of the loop Of $\nu\iota\alpha$ only the tops

Fr. 2 4 If δ is to be recognized between ι and α , attention may be drawn to *νηρίδας τὰς κοίλας πέτρας* in Hesychius and to the place-name *Νηρίς*, in Messenia (Steph. Byz.) and in Argolis (Paus. ii 38, 6).

Fr. 3

. . . .
].[
]α[.]ιδα.[
]πε[.]ροπα[
].[.]ντο.[]
 5]αριστήροςμεγαλητοροσα[
]ιωιροπαλωικεφαλαν[
]ογειχενυπερθεπαρα[
]. αιτ. οτομαισινα[
]. .αρατεφα[
 10]. νει . . . ε[

Fr. 3 Rubbed; in some places the ink has entirely vanished, in others the letters are represented by scattered dots, which admit of various combinations

2 . .[, the upper left-hand arc of a circle, followed by the start of a stroke rising to right; the interval is unusually great, but only a narrow letter (of which there is no trace) could have stood in it 3 . ., traces level with the top of the letters Of π only the feet of the uprights .[, the lower end of a stroke well below the line; ρ acceptable 4 . .[, the lower part of an upright, followed by traces which could be combined as η but may represent two letters . . ., two dots which might represent a stroke descending from left to right, followed by a heavy dot level with the top of the letters perhaps representing ι .[, an upright 5 Of] α only the tip of the right-hand stroke η might be taken for ν . in different surroundings 8 . ., a dot about mid-letter Of τ only the left-hand part of the cross-stroke. The trace level with its right-hand end appears to be too distant to be itself the right-hand end 9 . ., scattered dots on either side of an upright with its foot hooked to right, but this hook and some other ink on the line may be what has run along a fibre 10 . ., perhaps the turn-up of ϵ or ϵ After ι the ink is partly on the underlayer . . ., a comma-like sign near the line, perhaps to be combined with ι , perhaps with ink to its own right; ρ or ν ; perhaps the overhang of ϵ or ϵ

Fr. 3 3 I cannot rule out *προπαρ*], but neither can I verify it.

Fr. 4

	Col. i	(b)	Col. ii

	]. [ ] . ινω[ ] [	]. [ ] . ινω[ ] [	]. [ ] . ινω[] [
	]. . ορται . [ ]	]. . ορται . [ ]	]. . ορται . []
	]. ε . πιδα . . . .	]. ε . πιδα . . . .	]. ε . πιδα
	]. κ [] ρ	]. κ [] ρ	]. κ [] ρ
5	(a)] κ ι α ι σ ι [] ι α	(a)] κ ι α ι σ ι [] ι α	(a)] κ ι α ι σ ι [] ι α
	]. ε ν [] ν α [] α [ ]	]. ε ν [] ν α [] α [ ]	]. ε ν [] ν α [] α []
	]. . [ ] η [ ]	]. . [ ] η [ ]	]. . [ ] η []
	]. κ ρ ι μ [ ]	]. κ ρ ι μ [ ]	]. κ ρ ι μ []
	]. ε [ ]	]. ε [ ]	]. ε []
10]. []]. []]. []
	]. λ υ γ [] ε [] ν	]. λ υ γ [] ε [] ν	]. λ υ γ [] ε [] ν
	]. τ ω [ ]	]. τ ω [ ]	]. τ ω []
	]. υ ν [ ]	]. υ ν [ ]	]. υ ν []
	]. γ [ ]	]. γ [ ]	]. γ []
15	]. α σ θ α ι [ ]	]. α σ θ α ι [ ]	]. α σ θ α ι []
	]. γ . . [ ]	]. γ . . [ ]	]. γ . . []
	]. υ σ ε γ [ ]	]. υ σ ε γ [ ]	]. υ σ ε γ []
	]. ν τ α [ ]	]. ν τ α [ ]	]. ν τ α []
	]. η σ α [ ]	]. η σ α [ ]	]. η σ α []
20]. []]. []]. []
	]. ρ . . [ ]	]. ρ . . [ ]	]. ρ . . []
	]. λ α ξ [ ]	]. λ α ξ [ ]	]. λ α ξ []
	]. . . . πιδα . [ ]	]. . . . πιδα . [ ]	]. . . . πιδα . []
	]. α μ μ α ι δ [ ]	]. α μ μ α ι δ [ ]	]. α μ μ α ι δ []
	]. α υ τ [] κ α ς [ ]	]. α υ τ [] κ α ς [ ]	]. α υ τ [] κ α ς []
	]. α ν τ ι κ ρ υ δ [ ]	]. α ν τ ι κ ρ υ δ [ ]	]. α ν τ ι κ ρ υ δ []
	]. ρ η ξ ε [ ]	]. ρ η ξ ε [ ]	]. ρ η ξ ε []
	]. κ [] . [] δ ε [ ]	]. κ [] . [] δ ε [ ]	]. κ [] . [] δ ε []
	]. β α [ ]	]. β α [ ]	]. β α []
]. []]. []]. []
]. []]. []]. []
	]. χ [ ]	]. χ [ ]	]. χ []
	]. λ [ ]	]. λ [ ]	]. λ []
	]. ε [ ]	]. ε [ ]	]. ε []
	]. π [ ]	]. π [ ]	]. π []

Fr. 4 The level of (a) relatively to (b) is fixed by the cross-fibres. I am uncertain whether the interval between them is correctly inferred from the vertical fibres. The surface of (b) is rubbed and eaten, so that some letters have vanished and in many places are represented only by disjointed traces

Col. i 1 . .[, the foot of an upright . . ., traces on the line of which the first two might represent only one letter (e.g. δ) and the third might be casual ink 2 . . ., the lower part of a slightly convex upright, followed by a trace on the line, above and slightly to right of which is a thick dot with a downward projection from its lower right-hand side 3 Between] ϵ (of which only the middle of the back and the right-hand end of the cross-stroke) and π (of which the right-hand half is represented only by faint traces of the upright) a dot at mid-letter After α a damaged σ perhaps likeliest. Beyond this scattered dots 4 . .[, perhaps the lower left-hand angle of α , followed by the lower end of the stalk and some of the right-hand part of the cross-stroke of τ] ρ much damaged and perhaps illusory 5 . .[, the foot of an upright 6 . .[, a slightly concave upright. No letter may be missing between this and the following, faint dots perhaps representing the top of a circle; the top of β , ρ , or less probably σ ; a dot and at an interval a fainter dot level with the top of the letters; an upright and at an interval another upright 7 . .[, ink suggesting the right-hand apex of μ , followed by part of a cross-stroke level with the top 8 Of μ only

Fr 7 1], the right-hand end of a cross-stroke level with the top of ε 5 The second letter now looks like the apex of λ, but μ, ν may be alternative possibilities. It is preceded by a trace, apparently of a cross-stroke, level with its top

Fr. 8

• • •
]α [.
].ομφα.[
].νακονυῖος
]νακορητοςαῦτας·
 5]αc...[ομιλου
]τε c. 6 letters οντο
] c. 8 letters νωι·
]φηϊανακτι·
]αργοσπασσον
 • • •

Fr. 8 Ll. 5-7 so much affected by damp that in places the ink has almost completely vanished. To the right of the column so great an extent of unwritten papyrus as to suggest that this is the end of the roll

2], perhaps the overhang of c [, I am not sure that there is any trace of a letter after α ; if so, not c, perhaps ν 3], a dot well below the line Of ν only the upper part of the right-hand branch 5 ...[, scattered traces ; the third might be a triangular letter, before which is the upper part of a slightly concave stroke φ not verifiable 6 seq. Little or nothing remains of the ink

Fr. 8 3 Φα]ρνάκου υἱός is compatible with the remaining ink and I can think of no more likely alternative. If the satrap Pharnabazus is meant, the references to fighting might relate to the engagements between Spartans and Athenians allied with Persians round about 400 B.C. I cannot guess how likely this is. Pharnakes is not a rare name in Persia and in Pontus, and there is no certainty that it is to be recognized here.

4 ἀκόρητος ἀντής: three times in the *Scut.* (later than l. 56), presumably after the single Homeric instance, *Il.* xiii 621 (though similar locutions are found xx 2, xii 335).

5 δ[ι] ὀμίλου seems acceptable, but I cannot pretend to verify it.

8]φῆϊ. Not many proper names end in -φεύς (*Κηφεύς*, *Ὀρφεύς*), and names in -εύς are apt to attach to legendary not historical figures. This consideration does not much favour the suggestion made on l. 3, though it may not be fatal to it.

2525. EUPHORION

The text of Euphorion (the authorship guaranteed by an ancient quotation) is on the front of a piece of a roll, of which the back has been used for the entry of scholia minora on *Il.* ii. A guess can be made about the subject of the first column, but not enough survives to make even a correct guess of much value.

The writing is a rather mannered upright uncial of medium size assignable, I suppose, to the second century. There are no lection signs.

The scholia on the back, which are upside down and run in the opposite direction, are written in a coarse medium-sized uncial, also apparently falling within the second century. The first column, of which the lemmata are mostly lost, relates to *Il.* ii 201-18.

Col. i

Col. ii

	• • •	
	]εριτροιηπολεμι[
	]υλοιγενεεσσιτε.[
	]νοσων[.]περιητη[
	]χοτεμεγαδειμη[
5	]γαλιςδεδαηκοτ[
	]αισβοσκ[].ζαc [	μ[
	]νοωια.[]τονηρον·	τ.ρ[
	]ταφωιδ[]πριν	απ[
	]ννιδαφ[]αντο	μο[
10	]ονπαρ[]	5 αιρα[
	] .[ ] .[ ]	γαιη[
	]πολυλλιτεσευδετισοιω	εγκ[
	]υχατεουσα	αρτ[
	] .[ ]μιννηϊονολμ.υ	αξιο[

Col. i 2 seq. Euphor. fr. 63 P 6], on the line the foot of an upright and the end of a stroke descending from left 7], the lower part of an upright 8 Of τ no trace left of the left-hand part of the bar, but I think γ less likely 10], the middle part of a stroke descending from left 11 Stripped except for the serif of an upright on the line and, 2-3 letters to right, the lower end of an upright, as of φ, well below it 12 Of π only the upper part of the right-hand upright 13], the upper part of an upright χ though there are traces in the position of the upper arm, if λ were required, I am not sure it might not be read 14 Presumably μου, but of ο only the left-hand side and that uncommonly flat

Col. ii 2 Before ρ (of which only the tail) an upright descending from the right-hand end of the bar of τ and curving strongly to right ; I should prefer πρ[but that the cross-bar of π would project inordinately far to left

Col. i 1 I suppose: The leaders of the Achacans, when they were fighting around Troy, π]ερ Τροίη πολέμιζον (used to come at night to consult Nestor).

2 seq. πολλάκι οἱ κλιείησι Πυλοιγενέεσσι τε νησίν | ἐννύχιοι πῖλναντο νόσων ἄπερ ἰητήρος is quoted in schol. T on *Il.* xi 18, with the errors Πυληγ· (a v.l. found in other places, but indefensible), πῖτην·, and νόσωι.

The combination of οἱ with a genitive is the same as found in Euphor. fr. 44 P, 2 seqq., which I do not doubt should be written: καὶ οἱ πήχεες ἄκροι ὑπερφαίνοντο ταθέντες | ἀχρείαςπαίροντος ἄλδος Δολοπιονίδαο | δυετήνου. (The dative in the line quoted in schol. Pind. *Nem.* iii 38 ετῆλαί τ' Αἰγαίωνος ἄλδος μεδέοντι γίγαντος is presumably not comparable.)

3 seq. For consecutive σπονδείζοντες in Euphorion see on 2526B 3 10 seq.

4 ὅτε μέγα for this metrical effect in Euphorion see on 2526B 2 4.

δειμη[can only be some form of the aorist of δειμαίνω, a tense not attested when LSJ was completed but occurring in another piece of Euphorion, PSI 1390 fr. C i 14.

5 The likeliest articulation is ἄλις δεδαηκότ[.

7 seqq. Argynnus (a great-great-grandson of Sisyphus) was a beautiful young man in the habit of swimming in the Cephissus, where he was seen by Agamemnon, who fell in love with him. Argynnus ended by drowning and Agamemnon buried him and put up a shrine to Aphrodite called Argynnus.

This story was told, according to Clement of Alexandria, *Prōtrept.* 38, 2, by Phanocles. There is no record of its mention by Euphorion. But it does not seem improbable that a reference to it should be recognized in these lines. The presence of Agamemnon might be implied by ll. 1-3.]τονηον might well correspond to νεών . . . ἴσταται in Clement (and εἶσατο καὶ ἱερόν in Athen. 603d, where also there is an account of the matter); τάφωι δ' [ἐπι Κύ]πριν would correspond to θάψας . . . ἱερόν αὐτόθι Ἀφροδίτης in Athenaeus (less distinctly Ἀφροδίτης . . . ἐπ' Ἀργύννωι in Clement); Ἀργυ]ννίδα φ[ημίξ]αντο το ἀφ' οὗ Ἀργυ]ννίδα τὴν Ἀφροδίτην ἐτίμησε¹ in Steph. Byz. [Ἀργύννωι] and Ἀφροδίτης Ἀργυ]ννίδος in Athenaeus.

Though these speculations cannot be verified, it should be added that Μινυήιον, if taken as 'Orchomenian', and ολμου, if taken as "Ὀλμου, 'of Olmus', son of Sisyphus and eponym of the Boeotian village of Olmones, indicate the same geographical neighbourhood.

9 Ἀχιλέα φημίξαντο Euphor. fr. 57 P.

12 πολύλλυτε, σεῦ δέ τις, οἶω, . . . πολύλλυτε, εεῖο δέ . . . Callim. h. *Apoll.* 80.

13 I can suggest no convincing articulation. χατέουσα naturally occurs first to the mind, but there is no possibility of reading the letter before υχ as ο.

14 Μινυήιον: Μινυέιος (Μινυήιος) is constantly found as a qualification of the Boeotian Orchomenos, e.g. *Il.* ii 511, *Od.* xi 284, Hes. fr. 144, 4 Rz.², Thuc. iv 76.

¹Ὀλμος (whose name also appears as Ἄλμος, Paus. ix 34, 10 and 36, 3 seq., and Ὀλμειός schol. *Theog.* 5) was the father, schol. *B Il.* ii 511, or grandfather, Paus. ix 36, 3 seq. of Minyas, and grandfather or great-grandfather, *ibid.*, of Orchomenus.

2526. EUPHORION?

The following collection of fragments was, I think, certainly written by a single copyist, but not all the scraps were found in the same part of the site and there are variations, some considerable, in the writing, so that it cannot be assumed that all come from one and the same manuscript or even, though the contents appear, where recognizable, to be of the same kind, from the work of one and the same author. The case for their attribution, at least in part, to Euphorion is not strong. It depends almost entirely on the hypothesis that the reference to the Phlegyae in B fr. 3, 11 is what Servius alluded to in his note on *Aen.* vi 618. There are some slightly corroborative considerations: a metrical peculiarity, B fr. 2, 4; some coincidences of vocabulary, A fr. 7 (a) 3, B fr. 2, 2, 4, 8, and 11?, fr. 3, 5, fr. 9, 4; the *ennoi* B fr. 3, 12 seqq. But there is nothing in these uniquely characteristic of Euphorion, and it is strange that in the remains of so many verses not one coincidence with an attested verse should have appeared.

The hand is a medium-sized upright rather mannered uncial which I suppose may be assigned to the early part of the second century. The lection signs appear to be due to the same writer as the text, the marginalia prima facie to another.

¹ "ἐτίμησαν citat Leopardus" Meineke.

The pieces grouped under B are fairly uniform in the size and spread of the writing and are on papyrus which has turned a darkish brown. Those grouped under A are mostly on brighter papyrus and, except for A frs. 15, 16 (which resemble the B group) and A frs. 17, 18 (which are ends of lines and considerably reduced in size), the letters are rather more closely spaced. In C the script is slightly larger than in the B group and has a differently formed ξ and υ from all the others.

		A	
		Fr. 1	Fr. 2
		· · ·	· · ·
		]εινυπ[	]τον[
		]αυτώρηστ[	]ρων[
		]δαιμονιον[	]ευνυ[
		]βοιωτωνε[	].ων[
5		]τοιεινογεκ[	5] [
		]άνδιχαδεκ[] [
		]ξυναπελει[	]ων [
		· · ·	· · ·
		]ιτατιτυσκ[	· · ·
		]ιαδ'έσαντ[	· · ·
10		]υ[	· · ·

Fr. 2 4], the lower part of an upright, descending well below the line; to judge by the spacing, ρ rather than φ

Fr. 1 1], the bottom left-hand arc of a circle
2], a dot off the line. In the inter-linear space above it the left-hand end of a cross-stroke
8], the top of a circle

Fr. 1 1 Perhaps το]ειν υπ-ο[or -ε[, cf. l. 5 and Callim. fr. 671.

2 αυτώρης: τότε αυτώρης ή μάντις λέγεται, όταν μη ἴβουλομένου ἴ τινός, περι ὄτου ἦκει μαντεύόμενος, ἀπαντοματίσει (the sense requires something like μήπω λέξαντος) schol. Pind. *Pyth.* iv 107a. Of the Delphic tripod Callim. fr. 671.

7.]. If the trace above the line was a mark of length, the ink below it should be recognizable as one of the δέχρονα. υ seems to be ruled out, but I cannot choose between α and ι.

8 ε]ίτα.

Fr. 3

.
 .
]ca[
]. απ[
]οσ·οδε[
]. ραδιω[
 5] . ησεβ.[
]. τεπι.[
]γαϊανφ.[
]κεσοδο[
]θοσει[
 10]ωρειαν[
]ελιγγ[
]αιγγη[
]. ατιζε[

Fr. 3 2], on the line the right-hand arc of a small circle; above it a dot level with the top of the letters 4], a trace near the line, compatible with the edge of the right-hand loop of φ 5], the right-hand part of a cross-stroke as of γ], slightly above the general level the upper end of a stroke descending to right 6], the top and bottom of an upright?], ε or the left-hand part of θ 7], a dot level with the top of the letters 13], traces compatible with the right-hand loop of φ

Fr. 3 10 If from one word, the possibilities seem to be ἀκρ], πρυμν], or ὑπ], or the proper noun Ἀνεμ]ώρειαν[.

11 I should guess μ]ελιγγ]ενε-, i.e. a case of μελιγγενής. This word, apparently constructed out of Hes. *Erg.* 143 seqq. γένος μερόπων ἀνθρώπων | χάλκειον ποίησ' . . . | ἐκ μελιᾶν, was hitherto recorded only at Ap. Rhod. *Argon.* iv 1641 seq. χαλκείης μελιγγενέων ἀνθρώπων | ῥίζης λοιπὸν ἔοντα.

Fr. 4

.
 .
]να.[
]ηθει.[
]σο[

Fr. 4 2 Of η only the right-hand upright], a dot off the line

3 Of ζ only the overhang

Fr. 5 (a)

.
 .
]δρε[
]. φ.[
 .
 .

Fr. 5 (a) 2], a trace on the line], the middle left-hand side of a circle

Fr. 5 (b)

.
 .
]. ν.[
]. .[
 .
 .

Fr. 5 (b) This scrap should perhaps be attached immediately below the preceding so that the second upright of ν stands below the upright of φ

1], the right-hand arc of a circle], perhaps the middle of the left-hand side of ε, but the cross-stroke anomalously short 2], a thick dot, perhaps not the top of a letter but a stop], a slightly convex stroke at a higher level

Fr. 6

.
 .
].....[
]ατροσσ.[
]υκτοσει[
]οιο·κακ[
 5]σκεραμ[

Fr. 6 1 The lower right-hand arc of a circle, the foot of an upright, a short arc from the lower right-hand side of a circle, the lower half of λ or χ, the base of a circle 2], ε or θ

Fr. 6 3 οὔ(τωσ): similarly at fr. A 10, 13. 'So (my exemplar)', but I do not see to what peculiarity the copyist calls attention. οὔ(τωσ) ἦν is a more frequently found form of this note, often accompanied by a specification of source.

Fr. 7 (a)

]οτεροις¹δ[
].οσσαμενη[
].ενστύξαιτ.[
]ουνόμονι[
 5].[

Fr. 7 (b)

].ς.[.]επτ[
].τοθιδη[
]μπυκα[

Fr. 7 (a) (b) I believe (b) follows immediately on (a), as shown in the facsimile, but the vertical fibres are damaged, so that I cannot be sure

(a) 2], perhaps the foot of the second upright of ν 3], a dot on the line .[, an upright; η or ι 5 Part of a cross-stroke as of τ

(b) 1], the lower end of a stroke descending from left If (a) and (b) join there will be two letters lost between τ and the doubtful letter in (a) 5 2], an upright 3 ν rubbed but not doubtful Of α only the top and bottom of the left-hand stroke

Fr. 7 (a) 1 ὑδ[. As it would hardly have been considered necessary to aspirate ὑδωρ, I suppose some part of ὑδέω is to be recognized. On the uses and previous occurrences of this word v. Pfeiffer on Callim. fr. 371-2.

2 δ]οσσαμένη[acceptable.

3 στύξαι causative in Homer (*Od.* xi 502), in place of the second aorist in Hellenistic verse, e.g. Ap. Rhod. *Argon.* iv 512, Euphorion PSI 1390 C ii 10.

4 Prima facie νόμον to exclude νομόν, but possibly β]ουνόμον 'of grazing cattle', as at Soph. *O.T.* 26, is to be recognized.

Fr. 8

].στ.[
]νκξελε[
]ητων[
]α...[
 5]αλ.[
].[

Fr. 9

]ε.α.[
]αιει.[
]ινου[
]όςφ[
 5].ν.[

Fr. 8 Rubbed

1], a dot on the line, followed by the lower part of an upright; π or two letters .[, the lower left-hand arc of a circle 2 Of λ only the feet 4 The letter after α is represented by a dot, level with the top of the letters, and a dot diagonally opposite to right on the line, not necessarily part of the same stroke; the next is a triangular letter represented by the tip and lower end of the right-hand stroke; the last is represented by the upper left-hand arc of a circle and a faint dot well below the line 5], a dot on the line 6 The top of a stroke descending to right

Fr. 9 1 Before α γ or τ, after α the lower left-hand arc of a circle 2], the lower left-hand arc of a circle 4 Of φ only the middle of the left-hand loop 5], a very short arc of the upper right-hand side of a circle .[, perhaps the left-hand base angle of δ

Fr. 10

].α.[
].ιδεδ[.]
]ωνθέονωμ[
]ραιδεθαλασση[
 5]ώιενρηγη [
]λαγεοκυτισο[
]εδρακεπαπτ[
]αλεγρουα [
 '].ς.[.]ιδωρ [
 10].αιηικυ[
]....[]ευν[
].ωα[
 δ
]ηεξ[
].γένην [
 15]μηλοις[
].ντ[].[

Fr. 11

].[
]ρα,ε[
]ιαν.[
] [

Fr. 11 1 The hook to right of an upright descending well below the line 2 After α the foot of an upright. ι ruled out by the spacing 3], ε or θ

Fr. 10 1], near the line the end of a stroke from left α is badly made but, I think, not δ .[, the foot of an upright, serifed to left, with faint traces to right 2], the base of a circle .[, the foot of an upright 6], the right-hand end of a cross-stroke touching the apex of λ 9 .[, the upper left-hand arc of a circle; if ω, no whole letter missing between this and the next, represented by the top of a circle Before ι on the line the turn-up of a stroke from left 10], the top and bottom of a stroke descending from left α damaged but not, I think, δ 11], traces compatible with the top of the loop of ρ, followed by a dot at the same level Of ρ only the lower part. κ might be possible 12], the lower end of a stroke descending from left 14 If χ is right,]ν appears necessary. But I am not sure that]τ (with the left-hand part of the cross-stroke bent downwards in an unusual way) is not meant 15 Of ε[only a short arc from the upper

Fr. 16

ηcαδ[
].α.[

Fr. 16 1 Of δ only parts of the left-hand side 2], the hooked-up lower end of a stroke descending from left [, a cross-stroke level with the top of the letters and a dot on the line below its left-hand end; ζ or ξ

Fr. 17

] [
]. [
].η.[

Fr. 17 1 The right-hand arc of a circle with a projection at its upper end 2], the lower end of a stroke descending from left, e.g. λ [, the left-hand arc of a circle

Fr. 18

].[
]ξαι[

Fr. 18 1 The lower end of a stroke descending well below the line

Fr. 19

] [
] [
].εκκολποι[].[
]ν· [
5]c· [
] [
]α.[

Fr. 19 3], a thin convex stroke, perhaps a damaged c marg.], a dot below the line 7], the left-hand arc of a circle

B

Fr. 1

	Col. i	Col. ii
] []	[
	]ντες []	[
	]η	[
	]δις	[
5]]	[
	]ν	. []μ'ε[
	]δε·αντος·	αργης[
	]·	ως.[
	]ην	c...[
]]	[
]]	[

Fr. 1 Apparently the bottom of a column

Col. i 4], traces of the top and bottom of an upright 6], the upper part of a circle. I am not sure whether or not there is room for ε between this letter and ν 7 It is not certain that any letter is missing between ε and α, though there is a tiny trace between them that can belong to neither 9], the top of an upright

Col. ii 9 I cannot account for the ink after c: a short stroke, rising to right, at mid-letter, followed by the top of a low upright. The next two letters are represented only by dots level with the top of the letters

Col. ii Between ll. 8-9 the stichometrical indication 'L. 1200'.

Fr. 2

	]αονίο[.]οπεραιης βοι[ ] . [	]Αονίο[ι]ο περαιίης
	]κροκαλαϊκύποκυμανθείσα . [	]κροκάλαις ὑπο κυμανθείσα
	]σανήλυθεληλαντοιο·ληλαντον . [	]σανήλυθε Ληλάντοιο
	18'οροκ'πολ	
	]οπο[.]ναλιτειχέακόμβης- . [	]ο πόλι[ι]ν ἀλιτειχέα Κόμβης
5	]ανπε·ιτετρο·εφυκος . [	μέ]λαν περιτέτροφε φῦκος
	]c·νοτερηδανεκηκιεναλμη . [	]c, νοτερή δ' ἀνεκήκιεν ἄλμη
	]εβρεκτωντε·μαων· . [	]c βρεκτῶν τε κομάων
	]ολυνείκεοσαιθ[.]υςσηειν . προ[	π]ολυνείκεος αἰθύςσηειν
	]αυογενηδιο[.]υσογ· . [	θα]λαυογενή Διο[ν]ύσου
10	]αταρι·λάβεβή[ ] [ ] . [	]ατα ρίγηλά βεβή[
	·δεε[]	
	]ατηις[ ] . [	]ατηις[ι
	]κρα[	]κρα[
	]άν[	]άν[

Fr. 2 2 There is ink, including some interlinear, not accounted for between αι, but ηι was not written 4], a slightly arched stroke level with the top of the letters 5 Of]λ only the extreme lower end of the right-hand stroke 8 There appears room for more than θ before υ 9 Of]λ only the lower end of the right-hand stroke 11], perhaps the end of the upper arm of κ 12], a slightly concave stroke about level with the top of the letters

Fr. 2 The first seven verses seem to refer to someone (a woman?) drowned in the sea between Boeotia and Euboea and washed up near Chalcis. The drowning of Iphimachus, described by Euphorion in his Φιλοκτήτης (fr. 44 P), I suppose occurred near Lemnos. Euphorion is also credited with a Ηελοδοσ (Suid. in Εύφορίων). Hesiod's body is said (perhaps only by a confusion between different countries called Locris) to have been for some time in the sea between Locris and Euboea, but no account makes it come ashore in Euboea. Argynnus (who may have been mentioned in 2525) was drowned in the Cephissus, so that his body cannot have entered the sea.

1 I have found no other instance of *Μόνιος* with two endings so that, although *Μονίοιο περαίης* might naturally be construed together, it should be borne in mind that *Μονίοιο* may qualify another noun in the lost part of the verse.

There is an ambiguity in the use of *περαία*. 'The Boeotian *περαία*' may mean 'the coast (of Euboea) opposite Boeotia' or 'the coast of Boeotia opposite (Euboea)'. Contrast, for example, Hdt. viii 44 *ὡς ἐγένοντο κατὰ Χαλκίδα . . . ἀποβάντες ἐς τὴν περαίην τῆς Βοιωτῆς χώρας* with Strab. 596 *μικρὸν δὲ προελθοῦσιν . . . ἐστὶ τὸ Ἀχαιοῦν ἦδη τῆς Τενεδίων περαίας ὑπάρχον.*

The schol. presumably does no more than explain *Μονίοιο* (as at Callim. fr. 2^a 30) *Βοιωτίου*. See Pfeiffer's note on Callim. fr. 572.

2 seq. For consecutive *σπονδεδίζοντες* in Euphorion see on B fr. 3, 10 seq.

2 *κροκάλαις*: *Ἰκάριον ῥήσσει κύμα περὶ κροκάλαις* Euphor. fr. 141. Perhaps *πολυκροκάλοιο* at 2219 fr. 3, 14 (Euphorion). 'Tossed by the waves (. . . lay) covered by shingle'?

3 Schol. *Ἀγλαντον* ἐστὶ δὲ ὄρος καὶ πόλις. This information is to be rejected. The Lelantine plain (mentioned first Hom. *h. Apoll.* 220 *ἐπὶ Ἀγλάντων πεδίωι*; other forms of the name are *Ἀγλάντων οἰνόπεδον* Theog. 892, *πεδίον Ἀγλάντιον* Callim. *hym.* iv 289) lay behind Chalcis (Strab. 447).

4 *πόλιν ἀλιτειχέα*. For this metrical quirk in Euphorion, cf. Euphor. fr. 9, 9 ex conj.; 2219 fr. 3, 21; 2525 4; PSI 1390 C i 18, i 23, ii 36.

ἀλιτειχής only here.

πόλιν . . . *Κόμβης*. Chalcis, cf. Steph. Byz. in *Χαλκίς* and Eustath. 279, 7: Chalcis was named after Kombe, also called Chalcis, daughter of Asopus. (There appears to be a reference to the equivalence in 2085 fr. 1 i, a commentary on Euphorion?)

5 *περιτέτροφε*. The verb properly relates to liquids, 'curdle' or 'congeal', e.g. *πολλὴ δὲ περὶ χροῦ τέτροφεν ἄλμη* *Od.* xxiii 237.

6 *ἀνεκῆκιν* 'came oozing out', perhaps from 'the soaked hair' in l. 7, but *Od.* v 455 seq. *θάλασσα δὲ κῆκιε πολλή | ἂν στόμα τε βίνας τε* suggests another possibility.

7 *βρεκτός* hitherto only in *Ἡίρριαιτίς*.

8 I do not follow the tenor clearly enough to dismiss the name *Πολυνείκης*, but I suspect that *πολυνείκεος* is here an adjective of the same sort as (in Euphorion) *ἀτρέα δῆμον, χεῖρ' ἵπποδάμειαν* fr. 125-6, *εἰρήνην πολύβοιαν* PSI 1390 C ii 4.

αἰθύσσησι 'flap' (trans.) or 'flicker' (intrans.); *αἰθύσσειν* found in all kinds of writer, and in Euphorion at PSI 1390 C i 23.

9 *θαλασσογενής* hitherto only in Arcestratus (fr. 56, 7, of shellfish).

Διονύσου see next note.

11 Perhaps *δεκάτησι* with a variant *δεκάδεσσι*. *δεκάτσι*, paraphrased as *τάξεσι*, is found at 2219 fr. 8, 18 (Euphor. fr. 18) and there, too, Dionysus occurred in the context. The only relevance I can find for *δεκάτησι* is in the mysterious entry in Hesychius *δεκάτα τάξις, ἄθροισμα, καὶ ἡ τῶν ἠ' (οι κ') ἀρμάτων τάξις*.

Fr. 3

	.ε. .[	.ε. .[
	]εὐθυδικοισιπο[	]εὐθυδίκοισι πο[
	]ν' τοιοῖμινεκαρτυ[	]ν' τοιοῖ μιν ἐκαρτυ[ν
	]αρισται ἰοθεοφρος[] αλεγο[	]Ἀρισταίοιο θεοφρος[ύνη]ς ἀλεγο[
5	]εδιψαλεωικυνικαρφεταημερις[.]λη[	]ε διψαλέωι Κυνὶ κάρφεται ἡμερίς [ύ]λη[
	]ωνκαιγονατ' ανα δέα,σειρανονται[	]ων καὶ γούνατ' ἀναρδέα σειραίνονται,
	]αφραζονταικαματώδεοσαστεραμαιρη[	]α φράζονται καματώδεος ἀστέρα Μαίρη[ς
	]αι·δηγάρ .[.]ο[.]νεταιηδονινησιν· [	]αι· δὴ γάρ .[.]το [ς]νεται ἡδ' ὀνινησιν·
	]εισωνν[]τοδευτελαθησι· [	]εις ὀνινη[σιν, ἐσίνα]το δ' εὔτε λάθησι·
10	]να φ·τερ[]οσιληκοιτε [	]ναμφότερα[]ιος ἰλήκοιτε
	]φλεγυησιςυνανδ·ασιευνηθε[.]σα .[	]Φλεγύησι σὺν ἀνδράσιν εὐνηθε[ς]σα.
	]οικαιπειταφιλεμνησαιμε . . . δε·[	]οι καὶ ἔπειτα φίλε μνησαίμεθ' ἄοιδέ,
	]παρπεπιθοντεςοσιχαρι ησιονειη [	]παρπεπιθόντες, ὅ σοι χαριτήσιον εἶη
	]μειλιχησσησανπερι μ[.]αφαιη .[	]μειλιχίης, ἧς ἂν περι μ[.]αφαιη .

Fr. 3 1 . . [, the forked foot of an upright, followed by a stroke rising to right from below the line 4 Of]ε only a short arc of the turn-up 6 ρ represented only by the top of the upright 8] . , the right-hand end of a cross-stroke, as of γ [, an almost complete circle] τ , the right-hand part of the cross-stroke and the upper part of the shank, but hardly γ 10 See comm. 12] . , the right-hand end of a cross-stroke as of γ αοι very dubious; minimal traces of the left-hand sides of αο and of the foot of ι 14 Between ι and μ a triangular letter, but not the α of this hand] . , a trace of the middle of a stroke of which the foot was hooked to right After η a thick dot on the line, perhaps a stop

Fr. 3 Apparently the conclusion of a piece addressed to a poet, contemporary with the writer, possibly, to judge by the Cean matter in it, a Cean poet. Callimachus gives as the source of his information about the same matter 'old Xenomedes' (fr. 75, 54), who, it is to be inferred from Dionysius of Halicarnassus *Thuc.* 5, was a prose writer of the 5th century B.C.

3 ἐκαρτύ[ναντο.

4 seq. For the connexion of Aristaeus with the dog-star see Ap. Rhod. *Argon.* ii 506 seqq. c. scholl., Callim. fr. 75, 32 seqq., et al.

4 I suppose ἀλέγο[ντες. θεοφροσύνη occurs nowhere else except in Hesychius, where it is explained as αἰ περὶ τὸ θεῖον διατριβαί· καὶ οὐ μαντεῖαι! μαντεῖαι are θεοπροπίαι, cf. Ap. Rhod. *Argon.* ii 512 (and often).

5 'When' is to be supplied.

διψαλέωι Κυνὶ 'by the thirsty Dogstar', for 'the parching'. Cf. fr. A 10, 6 -]γλαγέος κυτίσο[ιο 'producing a (good) yield of milk' in cattle.

κάρφεται Euphor. fr. 50 ὡς πυρὶ καρφόμενα.

ἡμερίς ὕλη. Presumably cultivated trees in general are meant. But elsewhere the adjective has only two endings and ἡμερίς is used as a noun (vine, Hom. *Od.* v 69, et al.; oak, Theophr. *Hist. Plant.* iii 8). On Hesych. ἡμερος ὕλη· ἡ λεπτόφυλλος δρῦς Schmidt quotes from one of his Cyrillus manuscripts ἡμερίς· ἀμπέλος ἡ ἐλαία καὶ πᾶσα ἡμερος ὕλη οὕτω καλεῖται.

6 The general sense I take to be ἀνθρώπων but the precise word chosen will depend on the available space, which I cannot estimate for certain. αἰζηῶν, ἠιθέων are obvious alternatives, and, if the

Ceans are specified, *ἐνναετέων*. If this supplement is right in principle, compare for the *hyperbaton* of *καί* Callim. fr. 1, 15 and Pfeiffer's parallels.

ἀναρδέα 'unwatered', deprived of moisture. The word is unrecorded and may have been suggested by *Il.* xxi 346 seq. *νεοαρδέε' ἀλωήν . . . ἀγξηράνην*. A variant *νεοαλδέα* is mentioned in Apollon. *Lex. Hom.* and Hesych., and *ἀναλδέα* 'weakly, wizened', which is recorded, would have suited this place well enough, but it cannot be what was written.

χειραίνω σημαίνει τὸ ξηραίνω ὡς λέγει Ὀρος ὁ Μιλήσιος, *El. Mag.* 710, 22. The verb is not otherwise attested, though other cognate verbs in *χειρ-* are so.

For examples of neuters with plural verb v. Gildersleeve, *Syntax* i § 102 or Kühner-Gerth, *Gr. Gr.* i 65.

7 Perhaps *ἀντίκ]α* or *τηνί]α*. I suppose the subject of *φράζονται* to be the priests of Zeus (who will have been mentioned in some form in *Il.* 3 seq.), of whom Callimachus says: *οἱ μὲ μνηλεν . . . πρηῦνευ χαλεπήν Μαίραν ἀνερχομένην* (fr. 75 34 seq.) and Apollonius: *Κέαι δ' ἔτι νῦν ἱερῆς ἀντολέων προπάρουθε Κυνός βέζουσι θυηλάς* (*Argon.* ii 526 seq.).

φράζονται 'observe' seems at first sight a rather colourless word in this connexion and I have wondered whether in], α, l. 8, which is otherwise not easy to account for, we should not see an aorist infinitive, say, *μειλίξαι*, corresponding to the *πρηῦνευ* of Callimachus. I am bound to remark that the construction would be rare. It is not recorded in LSJ and I can adduce only the single instance *ἔμην νηόνδε μάλ' ἐφράσατ'* Ap. Rhod. *Argon.* iv 50. Moreover, 'observe' corresponds to the statement quoted from Heraclides Ponticus by Cicero, *De Div.* i 130: Ceos accepimus ortum Caniculae diligenter quotannis solere servare conjecturamque capere, ut scribit Ponticus Heraclides, salubrisne an pestilens annus futurus sit. Nam si obscurior et quasi caliginosa stella extiterit, pingue et concretum esse caelum, ut ejus adspiratio gravis et pestilens futura sit: sin illustris et perlucida stella apparuerit, significari caelum esse tenue purumque et propterea salubre.

8 seq. The accent on *γάρ* implies a following enclitic and, if the verse ends, as can hardly be doubted, *κίεται ἢδ' ὀνίηεν*, after Hes. *Op.* 318 [*Hom. Il.* xxiv 45], I see no possibility but *δὴ γάρ σε τό κίεται κτλ.* But who is *κέ*? Though the second person of verbs is used in referring to an indefinite person (e.g. Pind. *Pyth.* x 29 *ναυκί δ' οὔτε πεζός ἰών (ἄν) εὔροισ*, *Hdt.* ii 30 *ἐν ἴσω . . . χρόνοι ἤξειε . . . ἐν ὄσῳ . . . ἤλθεε*), I find no evidence that the pronoun of the second person was so used. It would, therefore, be necessary to take *κέ* to refer to the man addressed in *Il.* 12 seqq. *τό*, which remains, will then refer to the alternatives presented in the next verse. The second I take to be certainly recoverable as *εἰνάτο δ' εὔτε λάθης*, to be translated, in the light of the statement of Heraclides, 'is wont to harm, whenso it lurks' i.e. is hard to see. The first, conversely, may be expected to have meant 'when seen clearly, is beneficial', but I cannot plausibly supply the word, presumably an aorist participle passive, represented by]εε.

For the regular joining of a gnomic aorist with a subjunctive subordinate clause v. Kühner-Gerth § 386, 7.

10 *ἀμφοτ-* seems unavoidable, but *μ* is anomalous, having no initial curl and an inordinately wide loop for its second apex. But *ναί φέετ-* is not an admissible alternative and *ἀμφοτέρας* occurs in the Nonnus passage cited below.

ἰλήκοιτε would imply the mention of divine persons. Zeus and Apollo would be inferred from the Nonnus, but I do not see how they are brought in. *ἰλήκοι τε* is an alternative articulation, but *τε* has no obvious function.

10 seq. Consecutive *επονδειάζοντες* in Euphorion, fr. 34 (three), fr. 98 (two), PSI 1390 fr. A 10 seq., 2220 fr. 1 i 12 seq., 2525 3 seq. Cf. B fr. 2, 2 above.

11 *Φλεγύησι* (Phlegyae) . . . secundum Euphorionem (fr. 115) *populi insulani fuerunt, satis in deos impii et sacrilegi; unde iratus Neptunus percussit tridenti eam partem insulae quam Phlegyae tenebant et omnes obruit.* Serv. *Aen.* vi 618.

It has already been recognized (v. Herter in P-W, Telchinen) that the Cean story referred to by Callimachus, fr. 75, 64 seqq., was told by Euphorion and Nonnus, *Dionys.* xviii 35 seqq., with the substitution of Phlegyae for Telchines. If what we have here is Euphorion's version, it will follow that *ἐννηθεῖσα* is not to be taken in its primary sense but as 'laid to rest', sent to the grave. Some confirmation of this interpretation is afforded by the use of *κύν*, since *ἐννηθῆναι*, 'to be bedded', when not constructed with a simple dative, is accompanied by *παρά*, not *κύν* (Hes. *Theog.* 967, 1019, Maneth. *Apothel.* vi 310; cf. *Hom. Od.* v 119).

As for the person referred to in *ἐννηθεῖσα*, I have nothing to say except that Macelo and her daughter were saved according to Callimachus and (apparently) Nonnus, but Macelo was destroyed with the rest according to other versions (v. Pfeiffer ad l.c.).

How all the details to which allusions seem to be discernible could be crushed into these two verses I cannot guess. There seems to be fair ground for postulating omission, which oddly enough has also affected Nonnus hereabouts.

12 seqq. Similar *επνοῖς* in Euphorion, PSI 1390 fr. C 2, 23 seqq., 2525 12 seqq.

12 Perhaps *τῶν ἡ]τοί*, 'may we remember these things hereafter', or the like.

13 seq. *χαριτήσιον*. In 662, 53 (Antipater) a 'thank offering' to a god, constructed with a genitive, *καλάς . . . ἄγρας* 'for good hunting'. I suppose, therefore, that *μειλιχίης* is likely to depend on *χαριτήσιον* 'a gift to repay your kindness' or *μειλιχίης* might be an adjective without much change in the sense. As I can come to no conclusion about the likely object of *παρπεπιθόντες*, 'prevailing upon', I can offer no suggestion in what the gift consists. I suppose *ἥς ἂν πέρι -α φαίη* (or *-ην?*) 'about which . . . could tell. . . . The only appropriate word that occurs to me is *μυρία*, but I cannot read this into the ink.

	Fr. 4
	]εοντ[.]ζαει.[
	]ης[.]α[.]αμμ[
	]υσεωνζωκ[
	]εοικεκαε[
5	]σαντοκατα.[
	]πειτακλε.[
	]εγοντεσα.[
	]θεωπ.α[
	]ωιβεβοη[
10	]ηνδεκα[
	]ενοσχυρς.[
	]λωνδαν[
	]νησυκαι.[
	]τιστησιω[
15	]επε[

Fr. 4 The top of a column

1], the right-hand end of a cross-stroke, as of *γ*, with a dot close below it .[, the lower part of a stroke sloping slightly forward 2], a thick dot, level with the top of the letters, and a dot on the line, slightly to right of it] ., two dots, one just off the line, the other above it, slightly lower than the top of the letters 5], two dots, perhaps the top and bottom of a concave stroke; *ν* perhaps likeliest 6], the left-hand arc of a small circle well off the line 7], a hook on the line, open upwards to right 8 After *π* the lower left-hand arc of a circle, followed by a dot level with the top of the letters 9], the upper right-hand arc of a circle 10], an upright Above *α* a trace of ink 11], an upright 12], the looped foot of an upright 13], traces of a stroke sloping slightly forward 15], the top of a circle

Fr. 5
]cap[
]ησακμητ[
]μηγερées[
].[

Fr. 5 The top of a column
 4 The top of a circle

Fr. 5 3 ó]μηγερées[or a case of it.

Fr. 6

.]μηη[.
]χηξειν[
]κοιιδεπι[
]νυccανα[
 5]οιοκαιεκ[
]αλιηι[
]stripped[
]ικομ[
]πολυ[
 10]χ[.
].[

Fr. 6 1], the upper end of a stroke rising to right; prima facie ν], a flat stroke well below the line 3], perhaps the middle part of the left-hand side of ε or θ 4], traces compatible with the tip of the upright and the upper end of the upper arm of κ, but perhaps two letters represented 5], a dot level with the top of the letters 10], the apex of a triangle

Fr. 6 6 β]αλιηι[.

Fr. 7

.] [] [.
]. γανκ[
]. κλιτε[
]ειδημα[
 5]κονη[
]αιρωι[
]νωσατοδε[
]χθηά[
]νερεξό[
 10]δεκε[
]δᾶ κακ[
]γαρδη[

Fr. 7 1 There is no trace of ink over the first letters of the next line. That over its last may therefore represent a title, written, as in PSI 1390 fr. C ii, in the column 2], a small triangle, well off the line, followed at the same level by a slightly convex upright γ the spacing seems to rule out τ 3], prima facie ε, but perhaps a damaged ε], an upright, perhaps with a trace to right, just below the top 5] κ only the right-hand ends of the arms; apparently rather larger than the normal 6], the upper left-hand part of ε or θ 8], the apex of a triangle level with the top of the letters 9], a dot near the line; a suitable 10], a dot at mid-letter 11], a cross-stroke with the start of a stroke descending from its left-hand end Between á and κ the tip of a stroke Of κ only the right-hand ends of the arms 12 Of δ the base line has vanished, but λ less likely

Fr. 8

.] [] [.
]ομεθω[
]ηναγαμ[
]ευνταδ[
 5]κοιο[
]αιγιδ[
]ντ...[

Fr. 8 1], the lower part of an upright with foot looped to left and a trace to left of its top], a diagonal as of α, ν, and the like 2], the foot of an upright, serified to left 4 Of δ only

the left-hand base angle 6 Of]α, the tip and lower end of the right-hand stroke 7 ...[, the top of a circle, followed by the tip of an upright and this by the upper end of a stroke curving up from left and the upper end of a stroke descending to right; εκ.[is one possible combination

Fr. 9

. . .
 . . λ[]δο.
]δημο.
].ρ[.]νημούς.
]άραθηρεσσιδν
 5]μινυθουσιν
]ραπετηη[λ]α.
]. . []μ.

Fr. 9 2 .[, the left-hand end of a stroke level with the top of the letters and a dot, below the line, to its right; at an abnormally wide interval from ο 3], I cannot explain the ink, which looks like the top half of a small ε at mid-letter; there is ink (a grave?) above this and the next letter .[, a dot on the line 6 There is a diagonal stroke through λ; if another letter was superscribed, it is possible that no part of it would have survived 7]. .[, πα seem acceptable, though π rather anomalous and of α only the extreme top

Fr. 9 3 ημούςι[: υ short in Homer in this tense, long in Hellenistic verse.
 4 π]άρα θήρες αἰδν[αἰδνή· κκοτεινή and αἰδνόν· μέλαν ἢ ἀφανιστικόν Hesych. αἰδνή . . λιγνύς Ar. Rhod. *Argon.* i 389, with which cf. αἰδνήεντα . . . καπνόν Euphor. fr. 139 P.; πηλός αἰδνής (on unmapped regions) Plut. *Lhes.* 1; Hesych. πηλός αἰδνός· περι τὴν Λιβύην ἐστὶ τόπος καὶ τὸν ὀρίζοντα ὠκεανόν (id. in αἰδνόν . . . λέγουσι δὲ καὶ τὸν ὠκεανόν πηλόν αἰδνόν); κῆρες αἰδναί Orph. *Argon.* 1032.
 6 πετηλα appears to have been altered by cancellation of λ, I can only suppose to πετηνα, but this cannot be verified.

Fr. 10

. . .
]. εξυν.[] . . εμ[
].ομάιτεκαιεγκ[
].ιμεναναψ[
]η[.]εε·ελαφ[
 5]α·νεο[

Fr. 10 1], a dot slightly below the level of the top of the letters .[, an upright, the top looped to left and with a serif to left near the foot . . ., a faint dot well below the line, followed by disjointed traces perhaps to be combined as μ 2 Before ο a trace of ink well above the top of the letters; if the end of the upper arm of κ, anomalously high (but cf. fr. 7, 5). Prima facie '] 3], the top of a circle with a trace below on the line. The following ι is anomalous and more like the second upright of η, but η for ι would be anomalous too 4]. ., perhaps the underside of the loop of ρ

Fr. 10 2 Not, I think, κ]ομαί τε καὶ ἐγκ[έφαλος, since the ancient rule prescribes κόμαι τε, Chandler § 966.

Fr. 11

. . .
]χη[
]φήρι[
].ω[
].χο.

Fr. 11 Perhaps from the upper part of the same column as fr. 12 3], the base of a circle 4], the upper part of an upright? .[, an upright; more probably γ or π than ι

Fr. 11 2 Perhaps ἀμ]φήρι[στ-, but not 2220 fr. 5, 1]ηριστοιθ[.

Fr. 12

. . .
]α.
]ορα.
].
]ωῖδ'ε[
]απρ[
 5]εοι.

Fr. 12 Perhaps stood below fr. 11 at an indeterminable interval 1 .[, the lower left-hand part of ε or θ 2 .[, prima facie the left-hand part of υ, but I am not sure that α and λ could be ruled out 3 Above]ω (of which only the right-hand curve, but ο less probable) a thick dot perhaps implying the loss of an interlinear variant or the like ε[, not apparently θ. Above it a slightly convex stroke rising to right 5 .[, the left-hand arc of a small circle off the line

Fr. 13

. . .
]αλκ[
].ᾠτ'η[

Fr. 14

. . .
] []
]ηι[

Fr. 13 2 The ' is damaged and looks like a heavy stop

C
Fr. 1

.

]. [

]. μουν. [

]ικεταιαιο[

]αυ. . [

5]ονφλογοσε[

]. κακοξευ[

]αιημετερη[

]αστομα[

]ονοση[

10]απλοακυμ[

]ρησομαι[

] [

.

Fr. 1 2]., the base of a circle .[, the lower left-hand arc of a circle 4 .[, the extreme top of a circle with a dot below it on the line, followed by the upper end of a stroke starting a little above the general level and descending to right, with a trace above to its right suggesting an acute accent 5 The overhang of c is much thickened and may cover or cancel a stop 6]., apparently ε with a small ι written inside it across the end of the cross-stroke Of ρ only the tips of the uprights 8 Of]α only the lower end of the right-hand stroke 10 The same

Fr. 1 10 ἀπλοα κύματα: cf. ἄλλη ἀπλοος Ap. Rhod. *Argon.* iv 1271.

2527. COMMENTARY?

Not enough is intelligible of the scrap printed below for it to be possible to say what was the nature of the composition which it represents. I publish it for the sake of the possibilities referred to in ll. 3 seqq. n.

The writing is a small neat uncial of, I suppose, the second century. The single accent appears to be by the writer.

]εβηνην. . νμε. ν. εξ[
]. [.] . ρεβήνωε. [
]ηνομενοννευ[
]τοναινονιδε. [
5]ιστοτεληκεντημαι. [

1 Between ν and ν, if only two letters, εω likeliest, ηι perhaps possible; if three, a slightly convex upright preceded by the top of a hook, level with the top of the letters, having shadowy traces below,

and followed by a dot level with the top of the letters Between ε and ν, the foot of an upright serified to left, above it a dot level with the top of the letters Between ν and ε apparently the lower end of a stroke descending from left 2 Before ρ scattered traces .[, slightly below the line the lower left-hand arc of a circle; rising from the top of ε a short upright 4 .[, the lower left-hand arc of a circle 5 .[, the foot of an upright

1 seq. I can offer no suggestion about the collocation of letters repeated in these lines. It is sufficiently peculiar for a correct explanation to be immediately recognizable, but I have not found the clue.

3 seqq. There is some likelihood in *ὁ μὲν οὖν Εὐ[φορίων . . . | . . . τὸν Αἴνον οἶδε . . .* 'Euphorion records Aenus', the companion of Odysseus, Euphor. fr. 62 P, and *Ἀρ[ιστοτέλης ἐν τῇ Αἰν[ίω πολιτείαι.* This treatise is mentioned nowhere else and *Αἰγ[ινητῶν*, but not *Αἰτ[ωλῶν*, both attested, could be read instead.

2528. COMMENTARY ON A POEM (BY EUPHORION?)

The following fragment of a commentary appears, depending on the interpretation of ll. 11 seq. to be either by, or on a poem by, Euphorion. Other fragments of Euphorion are preserved which may be supposed to have a connexion with the story of the Argonauts (fr. 74 seqq. P).

The manuscript is something of a curiosity. The general run of commentaries on poetical texts are in small hands and in wide columns.¹ The writing (which is on the front of a piece of roll, of which the back contains ends of lines of a second- or third-century document) has no particular pretensions to style except for the ticks that embellish the top of some of the uprights. I suppose it to be assignable to the early second century.

¹ It is not, of course, a rule. PSI 1391, for example, is equally narrow.

	.ομ[...].αρομ[	.ομ[]αρομ[
	.ασημε[...].αιγια[	.ασημε[]αιγια-
	.οφθιησελλοπιη[	λο]σο, Φθίης 'Ελλοπίη[
	.καιαυτηςκεκρο [	τ]ε και αυτης Κέκρο-
5	]σαιης ελλοπιης[	πο]ς αιης. 'Ελλοπίης·
	]σευβοιασητοια[	τη]ς Εύβοίας, ήτοι ά-
	]πουσηοτιελε[	πό "Ελλο]πο[υ]ς ή οτι έλέ-
	]οτισελλοπιαειν [	γετ]ό τις 'Ελλοπία έν
	.ευβοιαάποελλο [	τη] Εύβοίαί άπό "Ελλο-
10	]στονομαλαβουσα [	πο]ς το'νομα λαβοδσα,
	.ιησενταιςχιλι [	πε]ρί ής έν ταις Χιλι-
	]διαλεξόμεθα [	άει]ν διαλεξόμεθα.
	]εισαργωεταρους [	]εις Άργώ έτάρους
	]γατιησωνπερι [	]νατ' 'Ιήσων. περι
15	]στολουτωναργο [	του] στόλου τών Άργο-
	]ων[.]τιουτους [	ναυτ]ών, [ό]τι ού τους
	]μαγραφους[.] [	ά]ναγράφους[ι]ν
	.υετον.. [	.υετον..

1]ο, scattered traces of the base of one (or two) letters followed by the lower right-hand arc of a circle;]ω and]ο cannot be ruled out 2], the tip of a stroke level with the top of the letters 3], the upper part of a slightly forward sloping stroke; ι not suggested Over the last η a large γ-like sign in grey ink, its foot hooked strongly to left, not accounted for 11]β, only faint traces consistent with the loop 15]ς, only a trace of the turn-up 17], an upright 18], rubbed; traces consistent with the upper half of ε

1 To judge by l. 3 a letter may be lost after the last μ. If not, l. 2 must begin with β, μ, ν, π, φ, or ψ.

2 seq. αἰγιαλοῖο common noun or proper name? If the second, the name in Homer (*Il.* ii 575) applied to the northern part of the Peloponnese later called Achaea. But the absence of the conjunction shows that it would not be on all fours with the following three. It may be noted that in his catalogue of the Argonauts Apollonius brings together the same three places: Kanthos from Kerinthos in Euboea (*Argon.* i 77-79), Klytios and Iphitus from Occhalia (86 seq., οἱ . . νεώτεροί φασιν έν Εύβοίαί εἶναι schol.), Peleus from Phthia (94), and Boutes and Phaleros from Attica (*Κεκροπήθεν*, 95 seq.).

5 Some room is left between the end of the lemma and the beginning of the comment. It is narrow and perhaps fortuitous, since there is none in l. 14.

Steph. Byz. in 'Ελλοπία has simply χωρίον Εύβοίας και αυτή ή νήσος. Eustathius says it was the old name of Kerinthos (280, 30).

11 seq. 'About which we shall discourse in the *Chiliads*.' Χιλιάδες is well attested as the name of a poem by Euphorion. It would, then, at first appear as if Euphorion was the author of this commentary (on a piece of his own or another's composition) and was promising a passage about Ellopia in his *Chiliads*. διαλέγεσθαι commonly means 'to discourse' and in commentaries is found introducing

verbal quotations or the substance of passages relevant to the comment (cf., e.g., Didymus in *Dem. Philipp.* vii 66, ix 47, xiv 35; Galen in *Hippocr. προγν.* Corp. Med. Gr. ix (2) p. 332, 5, π. δ. δ. ix (1) p. 214, 12, p. 247, 9). I cannot find that it means 'to discuss' or is ordinarily applied to the activities of the commentator himself. But I cannot assert that it is never so used, and if it were, the possibility of a different interpretation of έν ταις Χιλιάδειν would emerge. It might then mean 'in (my comment on) the *Chiliads*', as Professor Fraenkel has shown me by reference to a number of places in the Aristophanes scholia,¹ the commentator would be anonymous, but the author of the piece on which he is commenting would be the same as the author of the *Chiliads* on which he is promising to comment, that is, presumably, Euphorion.

¹⁶ If ού τους () αναγράφουσιν is right, 'they do not list the ()', there may be a reference to persons who do not, or do not always, appear among the Argonauts. In that case ήνή]νατ' might be considered in l. 14.

As many as 67 names of Argonauts are recorded, only 28 occur in all lists (Roscher, *Argonautae*).

2529. CALLIMACHUS, *Hecale*

The following scrap of a codex provides an anchorage for a couple of quotations from the *Hecale* and settles, I suppose, in favour of Naeke the location of fr. 334. I do not see that it throws any light on the mysterious structure of the poem. I have assumed that the recto, which appears to relate to Theseus' unearthing of the ἀναγνωρίσματα left in Trozen by his father, precedes the verso, which appears to relate to a simple meal set before him by Hecale. But this assumption is not grounded on any new evidence afforded by this manuscript.

The text is written in a medium-sized upright uncial with some pretensions to style. The triangular letters are so made that their apices have a sort of crocket, the circular letters are only about half size and hang from the level of the top of the others instead of being written on the base line. The accents appear to be due to the writer of the text, though of one or two the ink is lighter.

The book is not likely to have been copied before the middle of the third century. I think it may be attributable to the fourth.

R.

V.

.πικλινεν[	.νικ[.] [.] [
]υπαρπίδα[	]εφαύλου[
]άδατηναγ[	]ο.οίσεδελαι[
]μο.φαξέε[	]ηναπεθήκ[
	5]ωρ[.] [.] [

¹ On *Lys.* 722, 801, *Pax* 797, 1014, *Vesp.* 1206. It may be remarked that in all these the reference is backward: δεδήλωται, είπον, έφαμεν, είρηται. I cannot say whether there are any with a forward reference or what exactly, in the alternative interpretation, the future διαλεξόμεθα would have to be taken to imply.

R. 1 Above ι a trace 2 Above]ν a trace 4 Between ο and φ two well-spaced dots level with the top of the letters; if one letter is represented, ν or υ likely, if two, ις or perhaps ια acceptable

V. 1], the lower part of a convex stroke, followed by a short concave stroke level with the top of the line but not prima facie one of the suspended letters Above ι perhaps the lower end of an acute . . . [, two dots, one on, one just off the line, followed at an interval by the lower part of an upright] . [, a dot on the line 2 . [, an upright descending even further than ι below the line 3 Between ο and ο perhaps ε, but represented only by faint scattered dots; above these letters a note in a very small cursive, v. comm. Between δ and ε, level with their tops, a short stroke descending from left to right, perhaps intended for ' Above α two dots suggesting the upper and lower ends of a 'grave' 4 Above]η two traces, perhaps representing ' θ would naturally be deciphered as ο, though the base is thicker than in the other examples 5] . [, a trace level with the top of the letters

Front 1 ἀ]πέκλινεν 'moved aside', presumably Theseus the rock (γυαλός λίθος, κολουραίη πέτρα) under which Aegeus had placed shoes (ἀρπίδες, πέδιλα) and sword (Αἰδήςμιον δόρυ). V. Callim. fr. 235-6.

2 ὑπ'. I believe to be adverbial or any rate not to be connected with the following word; 'beneath' or 'beneath it'.¹

'(He found)', or, if φαέεσ[ι, l. 4, is 'eyes', '(he saw)', 'the shoes' (and, I suppose, the sword).

ἀρπίδα[ς: this word in all the other places where it occurs but one (Hesych. in ἀρπίδες) is given a rough breathing. (It is also everywhere accented as if ι was short.)

Back 2 I cannot doubt that this line corresponds to the quotation εἰκαίην, τῆς οὐδὲν ἀπέβρασε φαῦλον ἀλετρύς Callim. fr. 334. But it ended with a different word, and though I cannot contest the correctness of ἀλετρύς, I must observe that I should not have thought that the removal of the 'rubbish' from a grain was the function of the grinder but of the thresher.

3 The superscript could be taken to begin with η and to end with κ and a suspended β or κ, but I suspect that the signs are to be otherwise combined and without a clue to the requisite sense I can suggest nothing plausible. There is some likelihood that part of the ink belongs to the tail of φ in l. 2.

οἶσε: apparently third singular of the aorist indicative. This person and tense not exemplified elsewhere. οἶσε imperative Callim. *hy.* vi 136, οἶσέμεν infinitive Callim. fr. 278, 2.

I should guess: She (i.e. Hecale) fetched . . .

If ελαί[is rightly deciphered, ελαιῶν must be implied, or perhaps I should say, this accentuation is not compatible with any other case of ελαία.

4 seq. γεργέριμον πίτυρίν τε καὶ]ῆν ἀπεθήκ[ατο λευκήν εἰν ἀλὶ νήχεσθαι φθινοπ]ωρ[ίδ]α[Callim. fr. 248.

2530. CALLIMACHUS, *Hecale*?

The argument for the attribution of the following scrap to the *Hecale* is obviously frail. Although I do not think it will be doubted that beginnings of verses are to be recognized, there is no certainty that they are hexameters, and l. 3 does not readily accord with this hypothesis. But the possibility that l. 5 is correctly identified makes the fragment worth publishing.

The text is written in a largish clumsy uncial on the back of a document of the later first century. I suppose it may be assigned to the second.

¹ Or 'in' (the hollow). I believe Hunt's argument for ὑποχθονίη against ὑπὸ χθονίη at 2080 ii 73 (Callim. fr. 43, 71) to be illusory. εἰς . . . σπέος ἤλασε . . . μῆλα *Od.* ix 237, 337 but ὑπὸ . . . σπέος ἤλασε μῆλα *Il.* iv 279; κοιμᾶται ὑπὸ σπέεσσι *Od.* iv 403; to say nothing of ὑπὸ κεύθεσσι γαίης, ὑπ' αἰθούρησιν et simm.

].πτ[
]. . [].νμ[
]πολυκ.ιμ.[
]στο[
5]οστ.[

θυλαζεμε[

εγδαιων.ε[

τονδημε[] . [

τεκνονμητ[

τωμενεγω[

1 Of ζ only the base Of the second ε only the turn-up . [, the foot of an upright 2 After ν γ or the left-hand side of π 3] . [, if η or ιτ, υφ, one letter is lost after ε 4 Of η only the top of the left-hand upright with the start of the cross-stroke

1 If θυλάς is to be recognized, it is the first true appearance of this word, though it was conjectured by Ruhnken in Callim. fr. 724, where ούλάς is to be accepted (Pfeiffer ad loc.). A certain support for the form is afforded by Hesych. θυλίδες, θυλλίς, but the entry in LSJ is deceptive.

2 The compound ἐκδαίειν is not attested, unless by Hesych. in ἐκδάβη· ἐκαύθη as emended, but I see no better choice.

3 seqq. Perhaps 'Him she (addressed) . . . my child, do not (suffer the fate of my two children) . . . them I (reared)' &c.

5 τὸ μὲν ἐγὼ θαλέεσσι ἀνέτρεφον is Callim. fr. 337. The line perhaps is found in its place at 2376 i 1 (*Hecale*) but the quotation is there represented only by] . φον and nothing is preserved of the preceding verses.

ADDENDUM TO 2258 (CALLIMACHUS)

The remains on the front of the following scrap of a codex very much resembling 2258 may be assigned with fair probability to the *Hecale*. I have not succeeded in identifying any other verse than the third.

Front.

. . . πτ[

. . .] . νμ[

]πολυκ.ιμ.[

]στο[

5]οστ.[

αὐτίκα Κενθίππην τε] πολύκριμν[όν τε Πρόκυμναν

1], a trace on the line 2] . [, perhaps three letters represented,] . , perhaps two; only traces on the line 3 Callim. fr. 279 5] . [, perhaps the upright of ρ

3 There is a variant πολύκρημον, which is applied to other places, e.g. π. 'Ετεωνόν *Il.* ii 497. πολύκριμος (= πολύκριτος, e.g. Euphor. 51, 14 P) is not found elsewhere.

Back.

. . .
].[
]. . . . ν[
]ιφυλαττε[
]καιδ[
 5]ου.δ[
]μεμ[

1 An upright forked at the top, but not the ν of this hand part of the loop of α Before ν possibly ε

3 The Attic form reveals that this is part of the comment.

2],, perhaps the apex and

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(The figures 25 are to be supplied before 07-30; figures in small raised type refer to fragments, small roman figures to columns; an asterisk indicates that the word to which it is attached is not recorded in the ninth edition of Liddell and Scott, Greek-English Lexicon; square brackets indicate that a word is supplied from other sources or by conjecture; a reference enclosed in round brackets indicates an interlinear comment.)

- ἀγαιου[13 12.
 ἀγαλλο[20¹⁴ 8?
 ἀγγέλλειν 14 ii 19.
 ἄγειν 09 10, 16 [20¹ 13?].
 ἀγελείη 12² 3.
 ἀγλαός 09 6.
 ἄγριος 24⁵ i 8?
 ἄδ[26A¹⁸ 1.
 Ἄδρηστος [18¹ 22].
 αἰεί 21 1; see also αἰεί.
 ἄελλα 22 14.
 ἀεναος 23¹ ii 4?
 ἀενάων 23¹ ii 4?
 ἀερόεις 24¹ i 10.
 αθαμ[20¹⁴ 2.
 ἀθαν[24⁵ ii 3.
 ἀθάνατος 14 ii 26.
 Ἀθηναίη 07 9.
 αἰ 14 ii 15.
 αἶα [20¹ 10?] 28 5.
 Αἰγαίον 15¹ 3.
 αἰγιαλός [28 2].
 αἰγίοχος 09 7, 13.
 αἰδνός [26B⁹ 4].
 Αἰδωνεύς 18¹ 5.
 αἰεί 16² 6 24¹ i 13.
 αἰειγενέτης 09 10, [16].
 αἰθήρ 09 1 24¹ i 1.
 αἰθύσσειν 26B² 8.
 Αἰμονίηθεν [26A¹⁵ 7?].
 Αἴνιος [27 5?].
 Αἴνιος 27 4.
 αἰο[26C¹ 3.
 αἰπύς 22 9, 15.
 αἶρειν 10 6.
 (-)αἶρειν 09 14.
 αἶσσειν 09 1 10 5.
 ἀκμής 26B⁵ 2?
 ἀκοιτις [09 3].
 ἀκόρητος 24⁸ 4.
 Ἀκρωρε[16³ 2?
 ἀκρώρεια [16³ 2?]
- Ἀκταίων [09 17].
 ἀλαπάζειν 11 7 20¹ 18.
 ἀλέγειν [26B³ 4].
 ἀλέξειν 22 7.
 ἄλις 14 ii [12], 13 25 i 5.
 *ἀλτεϊχής 26B² 4.
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 ἀλλά 19¹ ii 3, 5.
 ἀλλότε 23¹ ii 2.
 ἄλλοτε [21 3].
 ἄλμη 26B² 6.
 ἀμᾶν 24⁴ ii 8.
 ἀμείβεσθαι [30 3?].
 ἀμενής [24⁴ i 6?].
 ἀμύντωρ 20¹ 15.
 ἀμφήριστος 16¹ i 3.
 ἀμφί 10 8 18¹ 8, ^{8(b)} 2 20³ 7.
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 ἀμφίβροτος [08 5?].
 ἀμφίρυντος 15¹ 7.
 ἀμφότερος 26B³ 10.
 ἀμωρο[19¹ ii 3?
 ἄν 07 5 22 12 26B³ 14.
 ἀνα. [22 8 26A¹² 5.
 ἀναγράφειν 28 17.
 ἀνακηκίειν 26B² 6.
 ἀνάκτορον [08 10].
 ἀναξ [13 16] 24⁸ 8.
 *ἀναρδής 26B³ 6.
 ἄνδιχα [19^{3(a)} 8?] 26A¹ 6.
 ἄνεμος 15¹ 10.
 ἀνήρ 08 15, 17 09 9 [12² 4] 13 16
 16⁵ 5 18³ 5, ^{7(a)} 5 (= 7^(b) 1?) 20¹ [21?], 24 22 6
 26B³ 11.
 ἀνθρωπος [18¹ 12] 24⁵ i 9.
 ἀνορούειν 15¹ 8.
 ἀντ[(08 5).
 ἀντικρύ 24⁴ ii 10.
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 ἀξιο[25 ii 9.
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- ἀοιδός 26B³ 12.
 ἀολλ. [16⁸ 2?].
 Ἀόμιος 26B² 1.
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 Ἀργεῖος [19^{3(a)} 10?].
 ἀργης [26B¹ ii 7.
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 Ἀργώ 28 13.
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 Ἀρμασποί 24¹ i 7.
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 ἀρίστερος 24¹ i 2.
 ἀριστεύς 24³ 5.
 ἄριστος 22 7.
 Ἀριστοτέλης [27 5].
 Ἀρκαδίη 20¹ 12.
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 εὐρύχορος 11 9.
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 εὔτε 26B³ 9.
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 εὐχεσθᾶσθαι 21 9.
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 θάσσειν 22 II?
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 θεοφροσύνη [26B³ 4].
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 18¹ II, 3 5? 19¹ ii 5, 3^(b) 10 20
 5^(a) i [7?], 15, 5^(b) ii II, 12 24¹ i
 3, 5 i 3?, 26B² (3), 3 6, 12, 4 4,
 6 5, 10 2 28 4.
 καὶ δέ 20^{5(a)} i 15.
 καίειν [07 14?] [16⁷ 2].
 κακοξέειν [26C¹ 6].
 κακός 18^{5(b)} 2.
 καματώδης 26B³ 7.
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 κάρτος 19^{3(a)} 10?
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2526 A

2526 C

Fragment 1: ...
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itself may well have been spoken of as 'on', 'at' or 'over' it. At *Ag.* 626 ff. Dawe (p. 184) has drawn attention to another difficulty. 'Did he sail from Ilion in your sight?', asks the coryphaeus, 'or did a storm fall on all alike and snatch him from the host?' Dawe objects that the antithesis between 'in your sight' and 'a storm' is 'empty', and offers an emendation we need not go into. But the Athenian theatre-goer will hardly have applied such rigorous logic, particularly since he will have remembered the story told in Agias' *Nostoi* (see Proclus' summary on p. 108 of Allen's O.C.T. of Homer, v) that just before leaving Troy Menelaus quarrelled with his brother and set off alone. This would not be the only instance of a tragedian explicitly rejecting one known version of a story in favour of another. At *Ag.* 1322 I find Fraenkel's defence of *ῥῆσις* adequate, despite Dawe's remarks on p. 186; and at *Cho.* 631 I see no reason to pronounce *Ἀημιόιοι* corrupt. The other emendations will be found treated by Stinton; I agree with him that *δικαίως* at *Sept.* 626 is an attractive suggestion.

Dawe gives new information (ch. 9) about the text of the *Eumenides* in the Salamanca manuscript *E*, to which he drew attention in *Eranos* for 1959; he thinks it was taken from Triclinius' working copy later than either *G* or *F*, and future editors must certainly take account of it.

I have had no opportunity to check the accuracy of Dawe's collations. He is scrupulous in distinguishing the different kinds of writing in various places by the various hands, and I have no reason to doubt that he is as accurate as he implies. He might have spared himself the trouble of recording quite so many minor variations in spelling and other minutiae such as the presence or absence of breathing.

The presentation of the book is admirably clear and the style lively, but most readers will be irritated by Dawe's boastful and aggressive tone. Much of his castigation of the people whom he calls 'the stemmatists' is beside the point; Maas well knew that 'against contamination there is no specific' (*Textual Criticism*, p. 49; see Pasquali's preface to N. Martinelli's Italian version of that work [Florence, 1952], viii-ix). For the textual critic of early Greek poetry the kind of rhetoric that makes the writer seem to take for granted that one approach only to a difficult critical problem, and that his own, is worthy of a rational man, is a knife that often cuts the hand that wields it.

But it would be ungenerous to allow annoyance with these failings, or with the deficiencies which they have caused, to blind us to the very substantial achievement which this book represents. For all scholars seriously interested in the text of Aeschylus it is indispensable, and by itself assures its author of a place of honour in the history of Aeschylean studies.

Christ Church, Oxford

HUGH LLOYD-JONES

NEW FRAGMENTS OF GREEK POETRY

E. LOBEL: *The Oxyrhynchus Papyri*, Part xxx. viii+98; 13 plates. London: Egypt Exploration Society, 1964. Boards, £5. 5s. net

As it says in the preface: 'This part is devoted to fragments of hitherto unknown Greek poetry. Two of the pieces contain elegiac verses, the rest are hexameters, or commentaries and lexica which illuminate hexameter verses.

For their recognition, assembly, and interpretation the scholarly world is under a unique debt to Mr. Lobel.'

2507, 2508. Elegiacs, ascribed with a query to Archilochus. The second piece, which mentions fighting and Euboean places, will have to encumber future discussion of the Lelantine War. 2507. 4 *πῆμ' ἐφύτ[ευσε βροτοῖς]*. Cf. Hes. *Th.* 223, *Op.* 804, *Od.* xii. 125. 12 *β[έ]λεα*. 2508. 3 cf. Theog. 18. 6: a subjunctive in *-ησι* is not attested for Archilochus; it is found in elegy at Theog. 139 (direct echo of Hes. *Th.* 432). 15 *Διὶ ξυ[ν-]*. 25 *αἴτ[ι]ος?*

2509. An incoherent epic pastiche involving Chiron, Actaeon, and a prophecy about Dionysus. The author of the Hesiodic *Catalogue* would turn in his grave if he knew that it had been attributed to him.

2510. Verses in which, after Achilles' death, a deity announces that he will be removed to the abode of heroes, and Ajax and Odysseus set about fetching his body out of the fray. One might think of the *Aethiopis* except, as Lobel points out, that there Ajax shouldered the corpse, here apparently Odysseus. It is anyway not very likely that the *Aethiopis* (even less likely that any other early epic which dealt with this episode) was extant in the fourth century. So probably a late composition, despite the homerizing style.

2 *ἐς μακάρων ν]ησους*. 5 *συ]ναῖξαν* (cf. Q. Smyrn. ii. 456). 9 *δὴ τότε Λαρτ]ιάδης* (*Λαρτ-* first in Tragedy). 16 *ἄπ' ο[ύ]ρ[α]νόθ[εν]*.

2511. A fragment of which the last lines, referring to Peleus' sack of Iolcus, closely resemble, but are not identical with, the first lines of [Hes.] fr. 211 M.-W. (81 Rz., O Merk. (1957)). I would attribute it to the *Catalogue* on the strength of this correspondence, and for another reason: the preceding lines refer to someone killed at the Scaean Gates, clearly a later event. Lobel suggests a prophecy, but it is hard to see how this could have been fitted in. I suggest that it refers to Patroclus (*ἔσσομένοισι πυθέσθαι* in 6 being an allusion to the fame of songs on that topic). A transition from Patroclus to Peleus would fit naturally into the *Catalogue*, where Menoetius was Peleus' brother (fr. 212a M.-W., 84 Rz.); e.g. 7 *Πηλεὺς δ' αὐτ' Ἰ]αωλκ[όν]*.

2512, 2513. Mythological narratives of uncertain date and reference. 2513 refers to Thracians, and perhaps to Iphigenia and Agamemnon; cf. 26 *αρχετη[.]*

2514. Troica. *οὐχ ἄλις* beginning two successive lines suggests the rhetorical style of epic that became popular in the third century A.D.

2515. Two fragments, the larger of which describes a turmoil of the elements caused by an angry Poseidon. Content, diction, and metre incline me to think of the *Gigantias* of Dionysius Bassaricus. If line 2 were *Ἀμά]ζονος ὕβρι[σ]θ[είσης]*, the storm would be directed at Heracles on his way to Troy after getting Hippolyte's belt.

Fr. 1. 5 *πελώ]ρια*. 7 *ἀμφίρυτος χθών* shows the influence of Hellenistic geography; cf. Euphorion fr. 122, D.P. 4; Cic. *N.D.* ii. 165, *Rep.* vi. 20.

2516. Sixteen fragments of the poem of Antimachus that was the object of the commentary published by Vogliano; still no decisive proof that it was the *Thebaid*. It appears that hiatus was commoner in Antimachus than Wyss thought. Fr. 1 (a) i. 2, the third person does not suit the beginning of a piece. ii. 7 *πατροκ[ασιγγητ-]*. Fr. 4. 1-3 = fr. 187 W. It is disturbing that the next eight verses will not admit fr. 188 *ρα ὕψικραν[ά]εσσα*. But *πέτρην ὕψικραν]ειαν ὑπὲρ κεφ[αλ-]* might have stood in 6, referring to Tantalus in Hades. 10 *ἄδην*. Fr. 5. 6, the pillars of Heracles might be relevant to fr. 1 (a) ii. 3 *εσπερ[.]*. Fr. 8, the men leaving their wives behind in Argos might be

relevant to the parturition in Argos described in fr. 174-83 W. Fr. 12. 3 γ]αίης τε καὶ οὐρανῶν. Fr. 13. 2 Δ]ηοῦς.

2517. Glossary of Homeric words between θαυμάζειν and θρήνην.

2518. Twenty-three fragments of Antimachus' *Thebaid*; fr. 1. 7 = fr. 45 W. Fr. 1. 4 Τ]έμ[π]η? 10 Ὀθρ]υν ὄσ[ου]ς? Fr. 5 (a) 9 εἰοῖ[ο, 10]λεγεια αχ[: 11 Πανδαρέο]υ? (b) 4 χ]ερσίν. Fr. 6. 4 νοτέ]ρ' ἴκματα? Cf. ἰκματώδης 'moist'. Fr. 7 (a) 3-4 Ἀρ]είονα[... π]οδώκε[α?

2519. Fragments of indeterminate date mentioning Amphiarus, Danaans, Argos, and Argives. Lobel suggests Antimachus.

2520. An epic on the campaigns of Philip of Macedon. Fr. 1. 10 ε[σ]ω? Fr. 5. i. 7 ἀίνυμ[(space forbids κ]αί). Fr. 13. 11 θ]ερευγενέ[-. In conjunction with 8 ῥόος, this suggests the Nile (cf. Nonn. xxvi. 238).

2521. Verses in best Museum style which refer bafflingly to (a) people who prayed to [the son of] Lagus, presumably in the same sense as the Trojans 'prayed' to Hector (*Il.* xxii. 394); (b) someone who sends prophetic dreams; (c) someone who at various times dispatches across the sea a [...] and a gleaming new crown that lie at his knees (!) and a huge altar. Professor Lloyd-Jones suggests that these objects may be constellations: Corona Borealis is near someone with important knees (though actually behind his back, *Arat.* 73), and constellations can be said to cross the sea. This leads me to speculate that the fragment may belong to Eratosthenes' *Hermes*, a poem known to have been concerned with astronomy; Hermes is ἡγήτωρ δνειρων (*h. Herm.* 14); and his lyre is the other thing near Engonasin's knee (*Arat.* 272), though I cannot see a way of restoring it in verse 4.

2522. A fragment represented by two manuscripts. Lobel very attractively suggests Rhianus' *Messeniacae*. 3-4 ἐπὶ χθόν[α . . . ἡμετ]έρην? 5 I doubt κο]μμοῦ. 10 πε]ίραρ? 11 ἀ]λέαισ[θε. 15 αἰπύ applied to the Messenian ῥίον has special point: it recalls Homer's *Αἰπύ/Αἴπεια*, which was there (*Strabo* 360). Cf. 9 αἰπυράτης Διό[ς ἔδρης?]. The difficult Theocr. 1. 125 might be a reminiscence of Rhianus (on whose date see Jacoby, *F.Gr.Hist.* iiiia Comm., pp. 89 f., 199).

2523. Perhaps a Hellenistic poem; various deities appear to be mentioned, and also σκύλακες and φάρμακα.

2524. Fighting involving Neleidae, Arimaspi, and perhaps a son of Pharnaces, all in Dorizing hexameters numbered by the hundred. αἰ φέρει τι ἢ Λιβύη καινόν. Who is the son of Pharnaces (fr. 8. 3)? Lobel suggests Pharnabazus, and events c. 400 B.C. But Xerxes' expedition is a more likely epic theme, and I would offer Artabazus. If the Neleids (fr. 1. 4) are Athenians, and the same as the people who fought ἐπ' ἀριστερὰ δαϊοῦτος (fr. 1. 2), that would fit the battle of Plataea (*Hdt.* ix. 28 sq.); the Arimaspi would be presented as one of the remote peoples from whom Xerxes' army was recruited. Fr. 1. 7 πολεμόκ]λονοι. Fr. 2. 4 possibly ἔρω Ἀρίδα. Fr. 4. ii. 9 αὐτ[ο]κασ[ιγνητ-.

We know that Choerilus' *Persica* were read at Oxyrhynchus (1399; not the same hand as 2524, but similar in date). Citations show no signs of Doric; but the papyrus is inconsistent, and if Choerilus were the author, the Doric element might be connected with his patronage by Lysander. Choerilus' τροχοκουράς is nearly as bold a formation as this poet's ὕδατοτρεφέλωτος.

2525. Euphorion, containing fr. 63 P. i. 8, Hermann's Bridge requires ἀ]τάφωι.

2526. Thirty-eight fragments which Lobel judges to be copied by one man

but perhaps not all in one manuscript. He suggests Euphorion, and various things favour this. The most substantial pieces are B 2 and 3, one about a woman's corpse washed up in Euboea, the other about Aristaeus, apparently the end of a poem. B 3. 8, I should like to read δὴ γὰρ σ[φ' δ]γχε, if possible. C 1. 8]αστομα[: in view of 6 κακοξεω[, 10]ἄπλοα κύμ[ατα, one may recall *Ap. Rhod.* i. 2 Πόντου κατὰ στόμα.

2527. Apparently a scrap of a commentary, with references to Aristotle and perhaps Euphorion, on a poem that contained a word or name]ρεσβήν and mentioned Ainos: conceivably Callimachus, cf. fr. 697.

2528. Commentary, probably on Euphorion. The lemmata give parts of three verses, which refer to the Argonauts. Lines 13 ff., read:

] εἰς Ἀργῶν ἐτάρους [ἐκρί]νατ' Ἰήσων. περὶ [τοῦ] στόλου τῶν Ἀργο[ναυτ]ῶν [δ]τι οὐ τοὺς [αὐτοὺς ἀ]ναγράφουσ[ε]ν.

2529. Scrap from a codex containing Callimachus' *Hecale*. Fr. 248, and less certainly fr. 334, are recognized in it. Professor Webster makes the very attractive suggestion that fr. 239 is to be combined with verse 2 of the recto:

λύσαθ'] ὕπ' ἀρπίδα[ς, [διε]ρήν δ' ἀπεισεῖσατο λαίφην,
]άδα, τήν αγ[

Theseus' reception in *Hecale*'s house is then followed at a decent interval by the meal.

2530. A fragment in which Call. fr. 337 is perhaps to be recognized, as also in 2376 i. 1 (*Hecale*).

Addendum to 2258 (p. 91): a scrap from the *Hecale* part of the codex, containing fr. 279.

In future volumes it would save space and be otherwise nice if (a) the Contents, Table of Papyri, and 'Numbers and Plates' list were amalgamated (and why not tell us the plate numbers in the text?); (b) editors made less use of prevarications such as 'Though there is no good reason to suppose that the guess is of any value, no harm can be done by remarking that . . .'. But we are grateful as ever for the mistakes of Time's sickle, and the skill of the gleaners.

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ZENO'S FRAGMENTS

MARIO UNTERSTEINER: *Zenone, Testimonianze e frammenti*. Introduzione, traduzione e commento. (Biblioteca di Studi Superiori, xlvi.) Pp. xxx + 219. Florence: La Nuova Italia, 1963. Paper, L. 3,500.

UNTERSTEINER's interpretation of Zeno the Eleatic comes as a sequel to his *Parmenide* published in the same series in 1958 (see *C.R.* lxxiv [1960], 111-12). His emendation of Parmenides fr. 8. 5-6 is further discussed and defended in an appendix to the present volume and the whole of Zeno's work is regarded as a defence of Parmenides' basic position. For this indeed we have the testimony of Plato (*Parm.* 128 c—βοήθειά τις τῷ Παρμενίδου λόγῳ). But the Parmenides whom Zeno is to help is not Plato's Parmenides. Whereas for